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THE WOODSTOCK LETTERS

VOL. XXVII. No. 1.

OUR COLLEGE AT BATON ROUGE, LOUISIANA.

A Letter from Father Gache.

NOTE.—This letter has been submitted to Fathers Curioz and Delabays, and their remarks have been embodied in the notes. The historian of the Mission of New Orleans, Father C. M. Widman, writes: "I return the paper of F. Gache, which, I am of opinion, should be published as it is. I consider it as substantially correct, and more complete than anything I have come across yet. In fact, I have at different times questioned our old fathers about that college, but could obtain nothing satisfactory. Even the titles to the property, which we still possess there, are rather uncertain."

ST. JOSEPH'S CHURCH, PHILADELPHIA,
Oct. 1, 1897.

REVEREND DEAR FATHER,
P. C.

In answer to your inquiry, it affords me great pleasure to give you all the information which I can about the foundation and the short existence of our little college of St. Peter and St. Paul at Baton Rouge, Louisiana.

First of all, the ground, on which this college was built, was not given to us, but bought by Father Cambiaso, then Superior of the Mission, and paid for by me with our hard earned money. The ground was on the north side of North Street, and its extent was exactly two blocks of the town. The college was to be built in the middle and facing on North Street. But the pious Methodists, who on account of their number had great influence in the town, and were not aware, when the ground was sold, by whom, and for what object it was purchased, learning that it was bought by the Jesuits, and with the intention to build a college on

it, hastened to make a petition to the Mayor and the Municipal Council, that the street running south of North Street and stopping in front of our ground, should be prolonged and thus divide our property into two equal portions. They hoped by this means to prevent us from building our college, though the ground for the foundations had already been dug out where the street was to pass.

Two motives induced the Methodists to make this petition: the first, of course, was religious bigotry; the second was their persuasion, that if we had a college at Baton Rouge, the college which they had themselves at some distance from the town, would be ruined, or at least seriously injured. The Methodists obtained the object of their petition. The mayor and his council decided that the street should be prolonged towards the north, and this was immediately done.

This was a very unpleasant occurrence for us, not only because it spoiled our ground, and forced us to change the plan and the position of our college, but because it gave us evidence that the majority of the people of Baton Rouge were not in our favor. This, however, did not discourage Father Cambiaso. He knew that the works of God ordinarily meet opposition; so, without delay, he had the two squares surrounded with fences, the west one being reserved for a garden, and the east one for the college.

When the Methodists saw that their success in having our ground cut into two by a street, would not prevent us from building our college, they became furious in the highest degree, and made all kinds of threats against us. It was then that one of them, a certain Lisemby, sent a man to Father Cambiaso, to tell him that he had bought a revolver with five barrels, and that it was with it, that he, Lisemby, intended to solve the difficulty between them. Father Cambiaso laughed, and answered by the messenger: "Go and tell Mr. Lisemby that he is a poor, unskilful shooter, if he needs a revolver with five barrels to kill me, I have only one myself, with one barrel to protect me, and that is enough. Let Mr. Lisemby come within our fence, and he will see if I am boasting too much." This answer was sufficient to silence Mr. Lisemby and all his co-religionists. From that day nothing more was said against us, and we met no longer with any opposition, neither from the Methodists nor from any other party.

On the feast of Sts. Peter and Paul, 1849, if I remember well, Father Cambiaso commenced to lay the foundations of the college, that is of the west wing. This wing for the time being, consisted of two square frame buildings of the

same size, separated from one another by a free space of sixty or seventy feet, on which a brick building was to be put up later, to join the two frame buildings. Each of these buildings contained four rooms on the first floor. The one on the south side contained also four rooms on the second floor, but the one on the north contained only two large rooms, one of which became our chapel, the other a dormitory for our future boarders. These buildings were not yet finished on the 17th of August when I was sent there to take charge of the parish which was intrusted to us, to forward work on the buildings and to open the school as soon as they would be completed. All was done quietly, without any ceremony. Our position was not very pleasant. None of the upper rooms were plastered; there were no blinds on the windows; the door of my room was shut by a blanket suspended in front of it; the ceiling was still *in fieri*, and during night, from my bed, I could contemplate the stars with great ease. Our coffer, which was the drawer of my table, contained three dollars, left to me by Father Cambiaso, who went away with just enough money to pay his passage on the boat. My salary, as pastor of the Church, was $800.00 a year. I could easily obtain on credit all that we needed. Besides, as soon as we commenced to say Mass at the parochial church, we got Masses to say for the people; so we never suffered from want.

As to the community it was composed of two priests,—Father Duffo still happily living, who was attached to the church, and myself,—one scholastic Mr. James Maguire from Cork, but belonging to the English Province; two brothers, Brother Samuel, who was our plasterer, and Brother John Aschberger, from the Province of Switzerland, who was our cook, etc. Besides we had a young auxiliary to teach, who became afterwards Fr. Bouige, and a postulant lay brother, who after a few months, judging that our brothers were not saintly enough, left to become a Carthusian in France, though he was an Irishman and did not understand a single word of French. I never knew what became of him.

Our school was opened in September, of this same year, 1849. We had about twenty-five boys. They were divided into two classes. Mr. Maguire was in charge of the first, and the young auxiliary Mr. Bouige, was in charge of the second. That first year we taught only English, French, and arithmetic, though I think some lessons of history and geography were given in the first class. In the beginning and for a pretty long time, we had no chapel. I said Mass in a room on a temporary altar. But

as soon as we were tolerably well organized, we made a nice chapel of one of the large upper rooms on the north side of the building, and of the other we made a dormitory for our boarders. On the day that chapel was opened and blessed and the first Mass said in it, everything was done with the greatest simplicity and without any ceremony, except what is strictly prescribed by the ritual.

The second year, the frame buildings were finished, but they were far from being elegant and attractive. I had permission to put up the brick building, which was to join the frame buildings; but this was to be done with money borrowed without interest, and no such loan could be found. So the brick building remained among the possibles.

I forgot to remark that after the first year, Mr. Bouige was removed, and sent to some kind of a novitiate, and Mr. Lenz, a scholastic from Austria, was sent to take his place. Father Lavay also had been sent already to take the place of Father Duffo who had been called to New Orleans. It seems to me also that in the beginning of the second year, Brother Samuel, having finished all that he had to do as plasterer, was taken away from us, and Brother Ducret was sent to his place as carpenter.

The third year was opened with better prospects. The number of our pupils increased and reached between fifty and sixty. Mr. Lenz having returned to his province, Father de Willebois was sent in his place. The studies were continued on the same plan and with success. The spirit of our boys, their application and their progress, as well as their moral conduct, were very satisfactory. They formed a little family and had a great esteem and respect for their teachers, and feared to displease them. Often, when some of them during the recreation, did something against the regulations, those around him said: "What are you doing? this is against the rules." Punishments and scoldings were scarcely known in the house. During this year, we had several public exhibitions under the direction of Mr. Maguire, which gave much satisfaction and pleasure to the parents.

Finally, three months before the end of the same year, having found a builder willing to put up the brick building on credit, and the owner of a sawmill consenting, not only to give us, also on credit, all the lumber, planes, and shingles needed, but to be our security for the money which we might be obliged to borrow from the banks or other source, permission to build was given us. The work was commenced immediately, and at the end of the scholastic year, the walls were about twelve or fifteen feet high. But a few

weeks after, the three years of my vice-rectorship having expired, and my administration having failed to give all the desired satisfaction, I was removed and sent to Spring Hill.

I believe that after me the college of Baton Rouge had no regular superior, appointed by our Father General. Father Abbadie was my first successor, but he was appointed by the superior of the mission, and only *pro tempore*, though owing to the failure of another project which he was destined to accomplish, his *pro tempore* lasted longer than was anticipated. Meantime Father Jourdant, the superior of the mission, went to reside at Baton Rouge. He had several successors, and all *pro tempore;* Father Dechambenoit was the last superior, and it was under him that the college was closed and sold with some of the property.[1]

The college was closed at the end of the scholastic year 1854–55. It was closed, 1. Because it offered no prospect for the future, the town being too small to give us a sufficient number of day scholars; and the boarders, who might have been received there, would have been taken from Grand Coteau and Spring Hill. 2. Because Baton Rouge was subject to visitations of the yellow fever, as two of our fathers died of it there that very summer. 3. The Mission had not a sufficient number of subjects to continue to keep it.[2]

This my dear father, is all that I can say about the foundation and the short existence of our college of Sts. Peter and Paul at Baton Rouge.

Your humble servant in Christ,

L. H. Gache, S. J.

The annual "Status Domus" of the college is given in the catalogues of the province of Lyons — for New Orleans was then a mission of that province—for the years from 1850–57. These catalogues, however, are not to be relied on. Father Widman writes from Grand Coteau as follows: "As to Father Gache's letter I hold to my opinion, and it is also the opinion of Father Curioz, who was at the time Superior of the Mission, and once vice-rector of Baton Rouge, though he never governed there — that Father Gache is substantially

[1] Some part of this property still remains in the possession of the Society, and it is not easy to dispose of it as there are difficulties connected wtth the titles and deeds.

[2] Father Curioz says that the reasons given by Father Gache for the closing of the college would not in themselves have been sufficient to justify that measure, especially as the last year of the college was really good and offered prospects bright enough; but the death of so many efficient men in one year and the fewness of men sent from France at the time, rendered it impossible to carry on all the work creditably.—C. M. W.

correct, and that the Lyons catalogues of that epoch, as later on during the civil war, are substantially incorrect. The reason is, that the status of the mission was sometimes sent too late, or not at all, and the compiler of the catalogues had to make them up the best way he could. Father Curioz, for example, says, that Father Abbadie was vice-rector but a short time, being recalled in 1853 to attend the yellow fever patients at St. Michael's; that Father Dechambenoit was vice-rector for two years, while Father Curioz — as stated above — was once appointed vice-rector but never occupied the post, being soon after named Superior of the Mission."

We reproduce the pages of those catalogues containing the status of the college with the corrections of Father Gache in brackets.

CATALOGUE OF 1850

P. Hippolytus Gache, *Min.* [*Sup.*]
P. Joseph Adams [James Duffo]
P. Joseph Comes [James Maguire]
Clemens Staub [a postulant, Mr. Bouige, now Father Bouige, residing at Florissant in the Missouri Province]
J. Aschberger (Coad.) *Coq., fab. lign.*
Ignatius Boemecke
John Samuel [*Opif. gyps.*]

CATALOGUE OF 1851

P. Hippolytus Gache, *Vic.-Rect. a die 23 Mar. 1850, Cons. Miss. an. 1, Proc., Cur. ag. paroch., Doc. gram., Oper.*
P. Joseph Lavay—*Soc. cur. ag. Par. Concion. Miss. excurr.*
Joseph Maguire [James], *Præf. schol., Doc. gram. sup. an. 2 mag.*
Mr. Bouige [*Young layman teaching the lower classes*]
Joannes Aschberger, [*Coq., Fab. lign., Cust. vest.*]
Joannes Samuel, [*Opif. gyps.*]
Henricus Visconti, *Hortul.*

CATALOGUE OF 1852

P. Hippolytus Gache, *Ut superius*
P. J. B. Dechambenoit, *Doc. ling. gall., Præf. alumn.*
J. Maguire, *Ut superius*
Theod. Willebois, *Præf. alumn.* [*teacher of the 2d class*]
Antonius Lenz, *Doc. gram. med. an. 1 mag., Præf. alumn.*
Coadjutores, *Ut in 1851*

CATALOGUE OF 1853

P. Franciscus Abbadie, *Vic.-Rect. a mens Oct. 1852*
P. Joseph Roduit, P. A. Paret, P. Joseph Lavay [dele P. J. Roduit]

MAGISTRI ET PRÆFECTI

J. Maguire
J. Delabays
D. Auxiliarius [Bouige]

COADJUTORES

J. Aschberger [*Coq.*, *Arcul.*, *Emptor*, *Cust. vest.*]
H. Visconti
Philippus Corne

CATALOGUE OF 1854

P. Abbadie, P. Dechambenoit, P. Lavay, *Ut in 1853*
P. David Hubert, *Min.*
Magistri, *Ut in 1853*

COADJUTORES

J. Aschberger, P. Corne, Michel, *Novit.*

CATALOGUE OF 1855[3]

P. J. Dechambenoit, *Superior pro tem. a 5 Jul. 1854*
PP. Abbadie, C. Booker, J. Prachensky, J. Lavay, V. Gilles

SCHOLASTICI

H. Begley, J. Delabays, D. Auxil.

COADJUTORES

A. Rogation, A. Boemecke, A. Setié, J. Aschberger, P. Corne, S. Sauzeat

CATALOGUE OF 1856

P. Dechambenoit, *Sup.*
PP. Abbadie, Booker, Hubert, Anthonioz, Lavay
SCHOL., H. Begley
COADJ., *Ut in 1855, plus* A. Barry

CATALOGUE OF 1857

Residentia: P. Lavay, *Cur. ag. par.*
P. Prachensky
Coadj., P. Corne

[3] F. Abbadie was gone when F. Dechambenoit took his place. FF. Booker and Prachensky were there for some time, but not as members of the community.—*Fr. Gache.*

THE STORY OF THE "GESU NUOVO" AT NAPLES.

A Letter from Very Rev. Father Marra.

NAPLES, Nov., 1897.

REV. AND DEAR FATHER,

P. C.

You asked me when I last saw you at Woodstock, for some items now and then about the doings of Ours in this province. I wish I had some news to send you that would prove of interest, but there is really nothing new. We are still without a church in Naples and without a decent building for our day college for students. Our boarding college is in our old novitiate, and is well situated. The new Archbishop, Mons. Sarnelli, an alumnus of Ours, has among his first acts tried to recover for the Society our latest church in Naples—the "Gesù Nuovo." He has failed so far, and very likely he will never succeed.

It may be of interest for Ours in America to know a little of the history of this church since 1860,—the time of the Garibaldian invasion of the old kingdom of Naples.

Ours having been dislodged, the church fell into the hands of *patriotic* priests, i. e., heretics or schismatics addicted to the service of the man who called himself the "saviour," the Pope a vampire, and Catholicism the cancer of Italy. However, this state of affairs did not last long. Through a sense of self-protection against the just indignation of the people at such profanation of one of the most beautiful temples in Naples, the Government thought fit to take the church from the Garibaldian renegade priests and friars, and give it over to the Ordinary of the diocese for the appointment of priests of his choice.

It was useless then to think of the Jesuits. Our fathers could not, and would not take charge of the church, first through the lack of means for its support, all its funds having been duly seized by the Royal Exchequer or *il Demanio;* and second through a feeling of perhaps excessive prudence. It was a pity, however, to see that church closed, and the Archbishop, Cardinal Sisto Riario Sforza, turned to one of the many Neapolitan sodalities, which being formed in the main of laymen had not fallen under the laws sup-

pressing all religious orders. Each of these sodalities has its own church, and these churches are richly endowed both for the particular purpose or object pursued by each of them —one of the temporal or spiritual works of mercy—and for the proper service of its church. The sodality for the clothing of needy persons under the patronage of St. Joseph (San Giuseppe dell 'opera di vestire i Nudi), was chosen by His Eminence as one of the wealthiest and best fitted to officiate in both its old church and the one now offered them. The sodality at first refused, but finally accepted. They asked the Government to be entrusted with the service and administration of the Gesù Nuovo, and under certain conditions their petition was granted. The Cardinal Archbishop for just reasons did not appear at all in this contract. He was not in good odor with the new masters of the kingdom.

Thus matters went on for many years. But the anti-religious agitation so violent in the first formation of United Italy began to give way. A period of comparative toleration commenced. There was nothing left to seize upon. All the convents, monasteries and colleges had been confiscated, and turned into barracks, prisons, state asylums, and state schools; there was no longer any reason to fear monks or regular clerics; and as to their churches, they were rather an encumbrance in the hands of the State, which could neither provide for divine worship in them, nor dispose of them for secular purposes, as this would have been too flagrant an outrage, if it were not even too costly a proceeding.

The religious orders thought the time had come to reorganize themselves as best they could. Aided by the powerful influence of Cardinal Sanfelice, a monk himself, who had succeeded Riario Sforza, they gradually recovered their old churches, and buying or renting houses in the vicinity, they succeeded wonderfully in their work of reconstruction, until now there are almost as many friars to be seen on the streets of Naples,—all wearing their own habits—as under the old regime.

You may well imagine that the Jesuits were not idle. They began by opening residences. The novitiate and two colleges came afterwards in Naples; and two more colleges and several residences, two of which are still extant, were established outside of the city. But our private efforts were not sufficient to open a church in Naples. Cardinal Sanfelice happily came to our assistance. He asked the Government to have the Gesù Nuovo, giving as an ostensible reason the necessity of better providing for divine worship in that

church. In fact, he wanted to place it in our hands, but this reason could not be advanced, the Jesuits being legally a suppressed body. Both the Government and the sodality knew well the Cardinal's real motives and intentions. He was doing for the Society what he had successfully accomplished for all the other religious orders with the exception of one which was nearly extinct. The Government was willing to comply with the Cardinal's request, and through the Prefect or Governor of Naples negotiations were opened with the sodality for the retrocession of the church so that it might be given to His Eminence.

A stormy session of the sodality followed, wherein the Archbishop's petition was treated with scorn, and rejected as a gratuitous insult to the noble and zealous association, which had so strenuously labored for the maintenance and lustre of divine worship in that church entrusted to their care by the late predecessor of Cardinal Sanfelice. Besides, the sodality claimed that the church had become theirs, both by the right of investiture from the State, and of the enormous sums invested in repairs and in the performance of religious services.

Such was in substance the sodality's answer to the Prefect, who communicated it to His Eminence Cardinal Sanfelice. The Cardinal must have known that, while some members of that charitable institution were animated by a masonic hatred of the Society, the majority were sincere Catholics, so he found means to make known to them his resentment for their opposition to his will and determination. He refuted moreover their claim to ownership of the Gesù by saying, that the church was handed to them by Cardinal Riario Sforza simply as a deposit to keep for its legitimate owners —the Jesuits; that the Government had conferred no right of investiture on the sodality, which was evident (1) by the very wording of the contract entered between the sodality and the State, and (2) by the fact that *Nemo dat quod non habet*, even the Italian law recognizing no right of ownership to the State in churches opened to public worship; finally, His Eminence said, if the sodality had spent any of its own money in repairs, etc., on the church, the claim to ownership could not follow; the expenses necessary for the proper custody of a deposit entitle the depository to a compensation, but not to ownership.

These reasons, accompanied by the insinuation of ecclesiastical censures incurred by the sodality, had their effect. The big men of the pious association said they were not opposed to the Cardinal's claim on the church, but to the reason on which he had laid his claim. It was an insult

which the sodality felt bound to cast off. Let His Eminence correct his language, and he would find no opposition whatever.

It was hard to approach the Cardinal on a demand so painful and humiliating to him. Yet, by adroitly managing the affair, he was induced to address a paper to the sodality, wherein he asked for the Gesù in terms that gave not the slightest shadow of offence to the offended members. And he seemed to have conquered. Another session was held, the Cardinal's letter read, and a discussion had on the necessity of complying with his request. The motion was finally put to the vote and carried by 48 votes against 8. A great deed had been achieved. That was a day of joy for our fathers in Naples. They were going to re-enter their church after twenty-seven years of absence,—from 1860–1887. The sodality's consent to give up the church was officially brought to the knowledge of the Government, and the latter was glad to offer it to the Archbishop of Naples.

It was all a piece of Machiavelian cunning on the part of some members of the sodality. While they were showing all sort of deference to the Cardinal, who had disarmed them of all their flimsy pretexts for not yielding the church; they were working underhand for keeping it in spite of His Eminence's deliberate will, of the vote of the great majority of the sodality itself, and of the indifference of the Government, who "did not care whether the Jesuits or the devil himself had the church," as Crispi, then Prime Minister, was reported to have said. False rumors of popular alarm over the return of the Jesuits to Naples were spread through the city papers; the populace was disposed to commit any outrage; the whole population was uneasy and afraid of serious disturbances and bloodshed; the Government itself had to fear for its remaining in power, etc.

Did the Government believe all this stuff? It is not probable. But it had received a letter from the president of the sodality, who said that the 48 yeas as against the 8 nays of that body in the question of the Gesù, did not express their real views and wishes; that the vote was due to the moral pressure brought to bear on the sodality by the Cardinal Archbishop; and that the sodality would not be responsible for any political complication that might imperil the position of the Government in the national Legislature. It was this threat that induced the Government, then not very strong, to withdraw the concession made to the Cardinal.

This same president of a Catholic sodality wrote to Francis II., ex-King of Naples, whose Minister he had been, and

who was favoring the return of the church to the Society, that he and many other sodalists were opposed to give the Gesù to the Cardinal, because the latter wanted to dispose of it in favor of the secular clergy against the rights of the Jesuits. Again he told the Cardinal that the opposition came from the fact that the majority of the Jesuits did not want the church, because it would endanger their efforts for their reorganization, and because they had not yet men enough to properly officiate in the church. So, before the State, this man was afraid of the people; before Francis II, he was afraid of the secular clergy and the Cardinal; before the Cardinal, he was afraid of the Jesuits themselves and their reputation as great orators, etc.

This is the story of our church of the Gesù. And as circumstances have not changed since 1887, it is hard to see what Archbishop Sarnelli can do for us. Thus it is that while all the religious orders have had their churches returned to them in Naples, and some of them have even two, we have none. Out of nearly one thousand churches and chapels in this city, there is not one where we can say Mass without encroaching on the hospitality of strangers. Seven churches have been built here by us or for us. Not one is ours now. "Dominus dedit, Dominus abstulit: sit nomen Domini benedictum."

With kind regards to all at Woodstock I remain,

Yours in Xt.

J. MARRA, S. J.

A HOLIDAY EXCURSION TO THE CEDARS OF LEBANON.

From a Letter of Mr. Paul Mattern to his brother.

A vacation trip in Syria, especially when the party is numerous, is by no means an easy undertaking. In whatever direction you may go, you must expect to pass through a wilderness, where nothing but a little water can be obtained. Meat, vegetables, or fruit will not be found, as such luxuries are unknown in our mountains. Everything you need, must be carried along from home. Even bread can be procured in the larger villages only, and not always there. A tent must be provided for shelter during the night; for it is useless to look for sleeping accommodation in the hovels of the natives, who are all very poor, and who live in cellars or vaults without windows, where cleanliness is conspicuous by its absence, and bloodthirsty multitudes of invisible assailants make all attempt at sleep a disastrous failure. Nor will the tent alone afford sufficient protection against the cold which is very severe on the mountains. A liberal supply of blankets, overcoats, etc., is absolutely necessary. Add to all this roads as wretched as your imagination can picture, and you will have an idea of the prospect that was before us on the eve of our excursion to the Cedars of Lebanon.

Our enthusiasm, however, was not to be dampened by difficulties such as these, so at three o'clock one September morning we set out from our villa at Baifoun, as joyous and lighthearted a band of philosophers as ever climbed a mountain. We were followed by a caravan of seven mules and donkeys, heavily laden with provisions, and entrusted to the tender mercies of three "moukres" or native drivers. For a long time the faint glimmer of the stars alone pointed out our road, and more than once did we slip on the loose stones, and stray to the right and left of the narrow path; but the beauty of an oriental night and the fragrant freshness of morning kept us from thinking of these small mishaps.

To reach the cedars from Baifoun, we keep as closely as possible to the mountain chain of the Lebanon, following it from south to north, for the nearer we can get to the summit, the shorter and more picturesque is the road. The

view during the entire trip is one of unsurpassed grandeur and magnificence. To the west stretches the sea bordered by a necklace of villages, plantations and fertile gardens; to the east rise enormous rocks literally suspended over our heads. After a smart walk of seven hours, we arrive at Afka where rest and refreshment await us. Afka lies at the bottom of an amphitheatre formed by gigantic rocks, which on three sides rise perpendicular to a height of more than 1200 feet. At the foot of these rocks is the source of the River Adonis of mythological fame; a Grecian temple in ruins still attests the ancient worship. On this river the cedars destined for King Solomon were floated down to Byblos or Djebail, whence the Giblians transported them to Jaffa and Jerusalem. At the present time the cedars have entirely disappeared from this region, and we shall have to travel two days further to reach those that still exist.

From Afka an easy walk of three hours brought us to Akoura, where we were to spend the night. We had considerable difficulty in finding a suitable spot for our encampment. The village is built on the slope of a steep mountain, and the ten yards of level ground which we needed to put up our tent were not easily found. It was late when we retired to rest; not to sleep, for I believe none of us slept that night. We had not yet got accustomed to camping out. The ground seemed harder than we had imagined; the tent was small for so many of us, and it was bitterly cold at 4800 feet above the level of the sea. The brother who accompanied us thought he could sleep outside the tent, and thus be nearer to our baggage. But soon, shivering and half frozen, he was obliged to join us within. After a little while loud cries of: "Thief! Robber! Help!" were heard from without. One of our "moukres." had caught a native in the act of ransacking our provisions, and was holding him with a strong hand. We get up, investigate, etc. Good-bye all hope of sleep and peaceful dreams! At 2.30 A. M. the Father under whose leadership we were, said Mass for us in the tent. We breakfast and set out on our second day's journey, leaving our drivers to follow in our rear.

This second day of our trip was peculiarly trying, because of the want of much-needed rest, and of the great distance we had to cover before noon. On the other hand the spectacle spread out before our eyes was never more beautiful. We were to cross the greater portion of the Lebanon chain almost at its summit, at a height of from 5000 to 6000 feet. On these heights, though we are in the hottest month of the year, the coolness of the atmosphere during the morning hours makes you think of mid-winter, whilst on the peaks

near by the snow lies many inches thick, and springs of ice-cold water gush forth on all sides. As the day advances, the summer sun resumes his sway, and pours his rays down upon us with intense fierceness. The rocks contribute by accumulating the heat for our benefit, and giving it out to us as we pass by.

Towards noon we reached Hasroun, a small village in a valley overlooked by the lofty heights on which the cedars grow. We were exhausted with heat and fatigue, and to make matters worse, we were obliged to wait for our provisions, our drivers and their beasts being far behind. Happily we had done most of our tramping for the day. A short walk of two hours would bring us to Becharreh, where we had hopes of spending a more quiet and restful night. After dinner and a refreshing siesta, we followed leisurely along the Valley of the Saints, so called after the many monks who made it their home in ages gone by. We were struck with amazement and awe, as we looked down from our dizzy height into the chasm below where a foaming torrent roars in its narrow bed between walls of rock. These rocks conceal hundreds of caves and grottoes many of which are beyond all means of approach. The saints who lived in them had chosen a safe retreat from persecution and intercourse with men. In the village of Becharreh we enjoyed the kind and generous hospitality of a Carmelite Brother, who was there all alone in a convent. He placed the whole house with everything in it at our disposal. We did not neglect this opportunity of repairing the losses of the preceding night, I assure you.

The next day was to be our day of rest and enjoyment; the rich reward of all our past fatigue and hardships. Two leagues only separated us from the cedars, the end and object of our excursion, and we had the whole day to spend there. I shall not attempt to give you a detailed description of these trees unique in the world. They have seen twenty centuries roll by, and seem to enshrine the majesty of them all. The number of cedars that may be said to date back to Solomon's time is exceedingly small; there are perhaps six or seven of them. The others, some 300 in number, are of more recent birth; still they can boast of a good old age as trees go. They are all large, tall and beautiful. Their venerable trunks have been cut and carved into from time immemorial by visitors, many of whom have left here a name forgotten among men. However the names of some illustrious personages are not wanting; I saw the name of Lamartine amongst others. The giant branches of these trees shoot out horizontally at a distance of from ten

to fifteen feet from the ground, and spread far and wide with admirable symmetry and proportion. Their crossing and interweaving overhead form a net-work which the art of man is powerless to reproduce. You fancy yourself standing in a vast Gothic cathedral, and feelings of religious reverence and awe take possession of your soul. And then you silently meditate on the passages of Holy Scripture which these famous trees recall to your memory, and which only now you are able to understand in their full meaning: "Quasi cedrus exaltata sum in Libano. Dabo in solitudinem cedrum. Vox Domini confringentis cedros," etc. Of this voice of the Lord we heard a gentle whisper when the evening breeze from the sea played among the branches. How terrible it must be when the storm rages in all its fury!

The cedars are at an elevation of more than 5000 feet above sea level. They rise in solitary glory like an oasis in the desert. One seeks in vain for a trace of verdure and life in all directions; everything else is barren and desolate. Only rocks and rocks again wherever we turn our gaze. To the east of us towers the Makmel with its dazzling crown of perpetual snow. To the west we perceive in the distance the blue Mediterranean dotted with islands, the city of Tripoli and the ships within its harbor. It is a glorious panorama, which attracts almost as many visitors as the cedars themselves. For do not think we are alone in enjoying the scene. There are tents all around us, and tourists in large numbers. They are almost exclusively Englishmen and Americans.

We had seen the cedars. It only remained for us to return to Baifoun, however reluctant we might be to leave this enchanting spot. Early the next morning we were on our way; but instead of descending, we still continued climbing the mountain of the cedars, on the side facing the Makmel. The magnificent view from the summit justified this additional exertion. It enabled us to survey the whole chain of the Anti-Libanus crowned at its southern extremity by Mount Hermon frequently mentioned in the Bible. Its summit overlooks Nazareth, Lake Tiberias, Damascus, Palmyra and the desert. At our feet stretched the immense plain of Bekaa between the Lebanon and Anti-Libanus. It is better known as Cœle-Syria, one of the granaries of the Roman empire. We were able to distinguish Baalbeck, (ancient Heliopolis) with its Grecian and Roman ruins, Chalcis, the mountains of Homs, and our residence and orphanage at Tanail.

But the time had come to say farewell to the mountains

and the Cedars of Lebanon. After taking a "Kneipp" on the snow which covered the ground, we went down into the plain of Bekaa, in the direction of Lake Yamouni. During the summer months, it must be confessed, this lake offers few attractions to the visitor. It has every appearance of a swamp, and exhales unhealthy vapors. We reached it after a solid seven hours' march. There was not a shady spot in sight, so we took our dinner as comfortably as circumstances would allow, amid the ruins of a temple dating back to the times of ancient Greece and Rome. A lucky fisherman offered us for almost nothing a quantity of small fishes. I mention the fact, as it was one of the very few things we were able to buy on our trip. To escape a longer exposure to the merciless rays of a burning sun, we decided to return to Afka with the least possible delay. It meant a further tramp of five hours across the whole chain of Lebanon. It was a hard day's work, relieved only by the comparative coolness of the mountain heights, and the knowledge that we were nearing home. The stars had begun to appear in the sky, as we re-entered our villa at Baifoun on the evening of the following day. Our excursion to the cedars had been happily and successfully accomplished. It will long be remembered by the philosophers of Ghazir.

OUR SCHOLASTICATES IN 1896–'97.

(*Continued from June number p. 286.*)

In the June number of the present year, some statistics were given in regard to the scholasticates of the Society for the scholastic year 1896–'97. The name and address of each scholasticate were given, also the number of professors and scholastics, with several other tables. Each scholasticate was designated by a number from Rome 1. to Grand Coteau, 34. It has been found that the scholasticate of the Province of Lyons at Ghazir was inadvertently omitted. It has been designated as 20½. Its title and address are :—

20½ Domus Probationis Sti Stanislai,
Ghazir, par Beyrouth, Syria.

Philosophy alone is taught. Last year there were twelve philosophers, all in the first year philosophy, and besides the ordinary professors of Logic and Mathematics there was also an instructor in Arabic. This makes the total of Philosophers in the Society 897 (instead of 885), the total of both Theologians and Philosophers 1772 (instead of 1760).

The following tables have been compiled from answers received from the different scholasticates. All except the scholasticate at Malta[1] have responded to our appeal most cheerfully, and much pains has been taken to answer our questions. For this reason it is believed that, as a whole, these tables present a fair view of the studies of the Society. Where there are so many items and so much detail, there must be some errors. These we will gladly correct in a future number if they are brought to our notice. In one or two instances answers were returned which belonged to the year 1895–'96. These answers have been modified to suit the scholastic year 1896–'97.

The last table in the June number being numbered VII., our first table in the present number is table VIII. It gives the time of opening and closing, the time of begining examination and repetition, and the number of days of vacation. From this table it will be seen that all our scholasticates have a final repetition except Rome and Innsbruck, though on this head we have no returns from 9. Pressburg, 11. Kurseong, and 26. Cartuja. The duration of the repetition is, in different places, a month, a month and a half, two months. In a

[1] At three different times letters were sent to Malta, but no answer has been received.

large number of colleges vacation begins on Aug. 1; in fact this is the custom in most of the scholasticates outside of America. Kurseong is peculiar; it has its free time from Dec. 16 to Feb. 10, a month and a half of which is our period of hardest work.

The leaders (. . . .) signify that information is wanting.

TABLE VIII.

The Scholastic Year 1896-1897.

	Schools opened	*Repetition began*	*Examination began*	*Vacation began*	*No. Days of Vacation*
1. Rome	Nov. 3	None	Jul. 1	Aug. 1	94
2. Denver	Sep. 8	May 26	Jun. 20	Jun. 24	75
3. Malta	.....	.....	.....	.....	....
4. Chieri	Oct. 9	Jun. 1	Jul. 16	Aug. 1	69
5. St. Ignatius	Sep. 11	May 28	Jun. 28	Jul. 1	72
6. Gorizia	Nov. 3	Jul. 7	Aug. 16	Aug. 25	70
7. Portorè	Nov. 3	Jul. 7	Aug. 16	Aug. 25	70
8. Innsbruck	Oct. 5	None	Jul. 15	Aug. 1	65
9. Pressburg	Sep. 16	.....	.....	Jul. 15	63
10. Louvain	Oct. 1	Jun. 1	Jul. 16	Aug. 1	61
11. Kurseong	Feb. 10	.....	.....	Dec. 16	57
12. Cracow	Sep. 1	May 1	Jun. 12	Jun. 30	62
13. Neu-Sandez	Sep. 7	May 15	Jun. 12	Jun. 30	68
14. Valkenburg	Oct. 1	Jun. 17	Jul. 16	Aug. 1	61
15. Mæstricht	Sep. 27	Jun. 8	Jul. 16	Jul. 31	59
16. Oudenbosch	Sep. 27	Jul. 1	Jul. 22	Jul. 31	59
17. Enghien	Oct. 1	Jun. 6	Jul. 18	Aug. 2	60
18. Jersey	Oct. 10	Jun. 1	Jul. 15	Aug. 1	70
19. Zi-Ka-Wei	Sep. 10	Apr. 21	Jun. 9	Jun. 25	76
20. Mold	Oct. 11	Jun. 22	Jul. 23	Aug. 6	75
20½. Ghazir	Oct. 12	Jun. 22	Jul. 27	Aug. 1	73
21. Uclés	Oct. 10	Jun. 18	Jul. 21	Aug. 1	70
22. Shembaganoor	Jan. 25	Nov. 9	Dec. 1	Dec. 8	48
23. Tortosa	Sep. 30	May 8	Jul. 10	Aug. 1	60
24. Oña	Oct. 1	May 6	Jul. 2	Aug. 1	61
25. Soalheira	Oct. 1	May 26	Jul. 26	Jul. 31	62
26. Cartuja	Oct. 1	.....	.....	Aug. 1	61
27. Pifo	Oct. 1	May 15	Jul. 19	Jul. 31	62
28. St. Beuno	Oct. 1	Jun. 15	Jul. 15	Jul. 31	62
29. Stonyhurst	Sep. 21	May 1	Jun. 24	Jul. 17	67
30. Milltown	Sep. 14	May 19	Jun. 22	Jun. 30	76
31. Woodstock	Sep. 11	May 12	Jun. 12	Jun. 29	74
32. St. Louis	Sep. 11	May 17	Jun. 22	Jun. 30	73
33. Montreal	Sep. 7	May 16	Jun. 16	Jun. 29	70
34. Grand Coteau	Sep. 10	May 12	Jun. 23	Jul. 1	71

In connection with table IX., it may be interesting to note that in addition to the weekly holiday and half-holiday, or in place of the latter, 1. Rome, 2. Denver, 4. Chieri, 5. St.

Ignatius, 6. Gorizia, 7. Portorè, 24. Oña, 28. St. Beuno, 29. Stonyhurst, 31. Woodstock, 33. Montreal, and 34. Grand Coteau have a whole, three quarters, or a half of an hour of extra recreation on the other week days. Almost all the scholasticates have extra recreation on Sundays, varying from one to five hours. In nearly all a considerable portion of the hours of recreation is "ad libitum." The total

TABLE IX.

Daily Order and the Weekly Holidays, 1896-'97.

	Daily Order					*Weekly Holidays*	
	Rising	*Breakfast*	*Dinner*	*Supper*	*Bed*	*Whole day*	*Half day*
1. Rome	5	7	12	8	10	Th.	0
2. Denver	5	7	12	7	10	Th.	0
3. Malta	..	..	...	..	...	.....	0
4. Chieri	5	7	12	8	10	Th.	0
5. St. Ignatius	5	7	12	6½	10	Th.	0
6. Gorizia	5	7	12	8	10	Th.	0
7. Portorè	5	7	12¼	8	10	Th.	0
8. Innsbruck	4	6½	12	7	9	0	Th. and Tu.
9. Pressburg	4	7	12	7	9	Th.	0
10. Louvain	4	6	12	6¾	9	Th.	Tu.
11. Kurseong	5	7	12	7¾	10	Th.	Tu.
12. Cracow	4½	7	12	7	9¼	Th.	Tu.
13. Neu-Sandez	4½	7	12	7	9	Th.	Tu.
14. Valkenburg	4	7	11½	6¾	9	Th.	Wed. for Philos.
15. Mæstricht	4½	6½	12½	7½	9½	Th.	0
16. Oudenbosch	5	7	1	8	10	Th.	Tu.
17. Enghien	4	6½	12	7	9	Th.	Tu.
18. Jersey	4	6	12	7	9	Tu.	Th.
19. Zi-Ka-Wei	4½	6½	12	7	9	Tu.	Th.
20. Mold	4	6	12	7	9	Th.	0
20½. Ghazir	4½	6½	12	7½	9½	Th.	Tu.
21. Uclés	4	7	12	7¼	9	Tu.	Th.
22. Shembaganoor	4¼	7	12	7	9	Tu.	0
23. Tortosa	5	7	12	8	10	Th.	Tu.
24. Oña	5	7	12	8	10	Th.	Tu.
25. Soalheira	5	7	12½	8	10	Th.	0
26. Cartuja	5	7	12	8	10	Th.	Tu.
27. Pifo	4	6	12	7	9	Th.	Sun.
28. St. Beuno	5	7½	1	7¾	10	Th.	Tu.
29. Stonyhurst	5½	7½	1	8	10½	Th.	Tu.
30. Milltown	5½	7½	3½	8¼	10½	Th.	Sun.
31. Woodstock	5	7	12½	6½	10	Th.	0
32. St. Louis	4½	7	12	7¼	9½	Th.	0
33. Montreal	4½	6½	12	6½	9½	Th.	Tu.
34. Grand Coteau	5	7	12½	6½	10	Th.	0

of hours of extra recreation varies from twelve to fifteen a week, of these, on the average, about two-thirds are "ad libitum." Taking these figures as approximately correct, the available study time in the first year of Theology (compare table x.) will amount to something like fifty hours a week, or over seven hours a day. This, with the average four hours of class, would make our work day eleven hours long. As a fact, few men could stand this amount of strain. Probably four or five hours a day of real study is nearer the average everywhere. Few can work immediately after breakfast in this country; fewer still after the noon recreation. We suppose it is the same in most countries. It must be added, however, that some colleges have but three-quarters of an hour of recreation after dinner and one-half hour after supper. This adds three-quarters of an hour to work hours.

TABLE X.

Long Course Theology.

Number of hours of class each week.

	Dogma Cl.	*Dogma* Circle	*Moral*	*Scripture*		*Canon Law*		*Ecclesiastical History*		*Hebrew*	
	Hours	*Hours*	*Hours*	*Year*	*Hours*	*Year*	*Hours*	*Year*	*Hours*	*Year*	*Hours*
1. Rome	10	2	5	3,4	4	3	5	1,2	2	1	2
3. Malta	..	.....	.....	.....	..	.....	..	.....	....	....	..
4. Chieri	10	2	5	3,4	2	1,2	2	1,2,3,4	1	[a]	3
6. Gorizia	10	2	5	3,4	4	3,4	2	1,2	2	1	2
8. Innsbruck	10	2	5	3,4	3	3,4	3	1,2	3	1	2
10. Louvain	8½	3	4½	2,3,4	4	1,2	2	3,4	2	1	3
11. Kurseong	10	1	5	1,2,3,4	1⅔	3,4	1	3,4	1	0	0
12. Cracow	9	3	5	3,4	5	1,2	2	3,4	2	1	2
14. Valkenburg	10	3	5	3,4	3¾	3,4	3¾	1,2	2½	[a]	4
15. Mæstricht	9	3	5	4	2	2	2	2	2	1	1
17. Enghien	10	3	4	3,4	4	2,3,4	2	1,2,3,4	2	1	2
18. Jersey	10	3	4	3,4	4	2,3,4	1	1,2,3,4	1	1	2
19. Zi-Ka-Wei	10	1½	4	1,2,3,4	¼	3,4	1	0	0	[b]	...
20. Mold	9	3	5	3,4	4	1,2	1½	2,3,4	1¾	1	1½
21. Uclés	10	3	5	3,4	4	1,2	1½	2,3	1½	1	1½
23. Tortosa	10	4	5	3,4	3¾	[c]	..	[c]	....	1	2¼
24. Oña	10	4	5	3,4	5	3	2	4	2	1	3¾
27. Pifo	10	2¼	5	3,4	2	3,4	2	0	0	0	0
28. St. Beuno	10	3	5	3,4	5	[c]	..	[c]	....	1,2	3
30. Milltown	10	1	5	3,4	5	3,4	1½	3,4	1½	1	1½
31. Woodstock	10	3	5	3,4	4	[c]	..	[c]	....	1 [d]	2
33. Montreal	10	3	5	2,3,4	2	3,4	½	3,4	½	1	1½

[a] Every other year, i. e., 1896–'97, '98–'99, etc.

[b] Chinese is studied in place of Hebrew.

[c] No classes this year in these branches. [d] 2d year ½ hr.

In table x., the class hours include the Sabbatina time. It will be noticed that a diversity exists in the number of circles. This is caused by the paucity of numbers in some of the colleges. In 6. Gorizia and 30. Milltown the Sabbatina is replaced by two circles, giving a total of four circles for Gorizia and three for Milltown. In 18. Jersey the calendar calls for four hours of circle; one is omitted this year for want of men. Rubrics have been left out of the count entirely, as we had information for but two or three scholasticates. It will be remarked that, while Dogma and Moral are given almost everywhere the same, scripture varies from less than two hours a week to as many as five. There is a diversity also in the years in which it is given; in some colleges all four years study it, in others only the third and fourth. The same diversity is found in Canon Law and in Ecclesiastical History.

TABLE XI.

Short Course Theology.

Number of hours of class each week.

	Dogma		*Moral*	*Scripture*		*Canon Law*		*Ecclesiastical History*	
	Class	*Circle*	*Hours*	*Year*	*Hours*	*Year*	*Hours*	*Year*	*Hours*
1. Rome	5	2	5	3(?)	4	1	5	1,2	2
3. Malta									
4. Chieri	5	0	5	0	0	0	0	1,2,3	1
5. St. Ignatius	5	1	5	0	0	0	0	0	0
6. Gorizia	10	0	5	3	4	1,2	2	.....	.....
8. Innsbruck	5	0	5	1,2	3	3	3	1,2	3
10. Louvain	8	0	4 [a]	1,2,3	2½	1,2	2	3	2
12. Cracow	5	....	5						
14. Valkenburg	8	1	5	3	5	3	5	1,2	4
15. Mæstricht	5	2	5	3	2	2	2	2	2
17. Enghien	7	0	4	3	4	.....	2	.....	2
18. Jersey	8	0	4	3	4	2,3	1	1,2,3	1
20. Mold	4	2	5	3	4	1,2	1½	2,3	1.10
21. Uclés	5	....	5	3	4	1,2	2	1,2	2
23. Tortosa	5	0	5	3	3¾	[b]	....	[b]	.....
24. Oña	5	2	5	3	5	3	2	3	2
27. Pifo	10	1½	5	3	2	3	2	0	.....
28. St. Beuno	6½	0	5	3	5	[b]	....	[b]	.....
30. Milltown	5	0	5	2,3	5	ad lib.	1½	ad lib.	1½
31. Woodstock	5	2	5	3	4	[b]	....	[b]	.....
33. Montreal	5	1	5	1,2,3	2	3	½	3	½

[a] At Louvain Moral is taught in the Short Course for three years.

[b] No classes this year in these branches.

Table XI. At 17. Enghien, Canon Law is an optional study for the Short Course: likewise Ecclesiastical History at 1. Rome and at 24. Oña, while at 21. Uclés, Canon Law or Ecclesiastical History is optional. In 1. Rome, again, circles are not had every year in the Short Course.

TABLE XII.

Philosophy—Number of hours of class each week.

	First Year Philosophy				*Second Year Philosophy*					*Third Year Philosophy*				
	Class	*Circle*	*Mathematics*	*Sciences*	*Class*	*Circle*	*Physics*	*Chemistry*	*Other Sciences*	*Metaphysics Theodicy*	*Ethics*	*Circle*	*Mathematics*	*Sciences*
1. Rome	10	2	5	0	5	2	3¾	5	..	5	5	2	3¾	3¾
2. Denver	10	2	5	0	.....	.....	.....	.....	.....	.....	.....	.....	..	..
3. Malta	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
4. Chieri	10	2	6	1	5	1	10 [a]	*	1	5	5	2	..	..
5. St. Ignatius	10	3	6	0	5	2	8	†	..	10	‡	2	..	..
7. Portorè	10	2	6	0	5	1	11 [a]	..	..	5	5	2	..	2
9. Pressburg	9	3	5	0	5	1	11 [a]	..	..	5	5	2	..	..
10. Louvain	9	3	5	2½	5	3	7	1½	..	5	5	3	3	1
11. Kurseong	10	0	2¾	0	5	.....	4	..	..	5	5	.....	.....	..
13. Neu-Sandez	9	3	6	0	5	2	12 [a]	..	..	5	4	3	..	..
14. Valkenburg	8	4	6	1	5	2	7	2	*	5	5	4	7	4
16. Oudenbosch	9	2	5	1	5	3	8	1	1	5	4	2	..	2½
17. Enghien	9	2	5	1	5	1½	9	..	1	9 [b]	...	2	5	1
18. Jersey	7	2	8	0	5½	1½	7	..	6	3½	5½	2	6	..
20½. Ghazir	10	1	5	0	....	.....	.....	.....	.....	.....	.....	.....	.....	.....
21. Uclés	9	2	5	0	6	2	4*	..	5	9 [b]	...	3	0	2
23. Tortosa	10	4	5	0	5	2	5	5	..	5	5	3	..	..
24. Oña	10	4	5	0	5	2	5	5	..	5	5	2	..	..
25. Soalheira	10	4	6	0	5	2	5	5	..	5	5	3	..	..
26. Cartuja	10	4	5	0	5	4	5	2½	2½	5	5	4	5	..
27. Pifo	10	3	..	5	5	3	5	5	..	5	5	3	..	3
29. Stonyhurst	8	3	5	0	5	2	5	..	5	5	5	3	..	..
31. Woodstock	9	3	6	0	5	2	7*	3	0	5	5	3	2	2
32. St. Louis	10	4	5	0	5	2	7*	3	0	5	5	4	3	2
33. Montreal	9	2	5	0	5	2	5 [a]	..	4	5	5	2	0	2
34. Grand Coteau	10	3	5	0	5	2	8*	2	0	5	5	3	3	1

* Two circles a week in Physics or Chemistry besides circles in Philosophy.

† Physics till finished; then Chemistry. ‡ Metaphysics till Dec. 1; then [Ethics.

[a] Includes Chemistry with Physics. [b] Including Ethics.

The History of Philosophy is taught as a special subject at 18. Jersey in third year, and at 21. Uclés during the three years, one hour a week. Civil History is taught at 4. Chieri for two years.

Table XIII. contains the list of treatises as they occur in the various years in the Long Course: Table XIV. gathers up the same for the Short Course. The abbreviations given below are used :—

TABLE XIII.

Distribution of Treatises in Long Course Theology.

	1896–'97	1897–'98
1. Rome.....	Sac. Bap. Con. Euch.	Pœ. Ext. Ord. Mat.
	Gra.	Vir.
3. Malta.....		
4. Chieri	V. Rel. Loc.	Cre. Nov. Leg.
	Uno Tri.	Pec. Inc.
6. Gorizia.....	Sac. Bap. Con. Euch.	Uno Tri.
	Pœn. Ext. Ord. Mat.	Cre.
8. Innsbruck	Sac. Bap. Con. Euch. Nov.	Apo. Loc. Vir. Ecc.
	Pœn. Ext. Ind. Mat.	
10. Louvain	Scr. Ecc. Pon.	Uno Tri.
	V. Rel. Vir.	Cre.
11. Kurseong.....	Uno Tri. Cre.	Sac. omnia
12. Cracow	Inc.	Conf. Pœ. Ext. Mat. Ord.
	Sac. Euch. Bap. Con.	Gra.
14. Valkenburg....	Inc. Mar. Nov.	Gra. L. Div. (Pec.?)
	Sac. Bap. Euch. Con.	Pœ. Mat. Ext. Ord.
15. Mæstricht.....	[1]	
17. Enghien.....	Tri. Uno	Cre. Inc.
	Sta. Gra.	Vir. Nov.
18. Jersey	Uno Tri.	Inc. Nov.
	Gra. Pec.	Act. Leg. Vir.
19. Zi-Ka-Wei.....	Euch. Pœ. Ext.	Ecc. Pec.
	Ord. Mat. Nov.	Act. Bea.
20. Mold	Uno Tri.	Inc. Cre. Ang.
	Vir.	Gra. Sac. in Genere
21. Uclés.....	Uno Tri.	Inc. Ang.
	Ent. Vir. V. Mor.	Gra.
23. Tortosa	Inc. Sac.	Bap. Con. Euch. Ord.
	Ang. Fin. Act. Pas.	Vir. Pec. Leg. Gra.
24. Oña.....	Ent. The. Mor. Rel.	Gra. Sac. Bap. Con.
	Uno Tri.	Ang. Cre. Inc. Ori.
27. Pifo.....	Uno Tri.	Cre. Ang. Inc.
	The. Rel. Vir. Card. Jus.	Gra. Sac. Bap. Con.
28. St. Beuno.....	Cre. Nov.	Inc. Pec.
	Gra. Mer. Præ.	Uno Tri.
30. Milltown	V. Rel. Ecc. Pon. Ind.	Uno Tri.
	Act. Pec. Cre.	Ori. Inc. Ang.
31. Woodstock	Cre. Ang.	Gra. Mer.
	Inc. Cul. San.	Sac. Bap. Con. Euch.
33. Montreal.....	Cre. Nov.	Sac. Bap. Con. Euc. V. Mor.
	Uno Tri.	Inc. Leg.

[1] At Mæstricht the distribution of treatises cannot be given, as Father Pesch's treatises are used as text book, and his course is not yet completed.

Act. De Actibus Humanis.
Ang. De Angelis.
Apo. Apologia.
Bap. De Baptismo.
Bea. De Beatitudine.
Car. De Caritate.

Card. De Virtutibus Cardinalibus.
Con. De Confirmatione.
Cre. De Deo Creante.
Cul. San. De Cultu Sanctorum.
Ecc. De Ecclesia.
Ent. De Ente Supernaturali.
Euch. De Eucharistia.
Ext. De Extrema Unctione.
Fid. De Fide.
Fin. De Fine Hominis.
Gra. De Gratia.

TABLE XIII (Continued).

Distribution of Treatises in Long Course Theology.

	1898-'99	1899—1900
1. Rome.....	Inc.	As in '96-97 [2]
	Cre. Ang. Ori. Nov.	
3. Malta.....		
4. Chieri.....	Gra. Mer.	Vir.
	Sac. Bap. Con. Euch.	Pœ. Ext. Ord. Mat.
6. Gorizia.....	Virt.	Gra.
	Ecc. Pont.	Inc.
8. Innsbruck.....	Uno Tri. Cre. Ang.	Inc. L. Div.
	V. Sac.	Gra. Mer.
10. Louvain.....	Inc.	Mat. Ord. Pœ. Ext.
	Gra. Mer.	Sac. Bap. Con. Euch.
11. Kurseong	Inc. Gra.	V. Rel. etc.
12. Cracow	Vir.	Ecc.
	Uno Tri.	Cre.
14. Valkenburg ...	Xto leg. div. Ecc. Loc.	Cre. Ori. Ang. Fin. Act
	Vir. (Pec?)	Uno Tri.
15. Mæstricht.....		
17. Enghien.....	Euch. Bap. Ord.	V. Rel. Ecc.
	Sac. Mat. Pœ. Ext.	Scrip. Act.
18. Jersey.....	Sac. omnia	Cre. Scr.
		V. Rel. Ecc.
19. Zi-Ka-Wei.....	Uno Tri.	Inc. Cre.
	Ent. Vir.	Gra. Sac. Bap.
20. Mold.....	Euch. Pœn. etc.	Rel. Eccl.
	Ord. Mat. Nov.	Act. etc.
21. Uclés.....	Sac. Bap. Con. Ord. Mat.	Rel. Act. Leg.
	Euch. Pœ. Ext.	Ecc. Pon. Scr.
23. Tortosa.....	Pœ. Mat. Ext.	Jus. Rel.
	The. Ecc. Pon.	Uno Tri.
24. Oña.....	Ord. Mat. Nov.	Act. Leg. Pec. Vir.
	Euch. Pœ. Ext.	V. Rel. Ecc. Pon. Scr.
27. Pifo.....	Euch. Pœ. Ext.	Ecc. Pon. Loc.
	Ord. Mat. Nov.	Act etc.
28. St. Beuno.....	Sac. Bap. Con. Euch.	V. Rel Ecc. Scr.
	Pœ. Ext. Ord. Mat.	The. Act.
30. Milltown.....	Ent. The. Sac.	Euch. Pœ. Sacl.
	Gra. Nov.	Bap. Con. Ext. Ord. Mat.
31. Woodstock....	Vir. The. et Mor.	Uno Tri.
	Pœ. Ext. Ord. Mat. Nov.	V. Rel. Eccl. Pon. Loc.
33. Montreal.....	Pœ. Mat. Ord. Ext.	Ecc. Pon. Scr.
	Gra. Ent. Pec.	V. Rel. Vir.

[2] At Rome there is a course every year for those beginning theology; in this year, the treatises De Deo Uno et Trino, De Vera Religione et De Ecclesia are taught.

Inc. De Incarnatione.
Ind. De Indulgentiis.
Jus. De Justitia.
Lap. De Lapsu Hominis.
L. Div. De Lege Divina.
Leg. Div. De Xto. Legato Divino.
Loc. De Locis Theologicis.
Mar. De Marialogia.
Mat. De Matrimonio.
Mer. De Merito.
Nov. De Novissimis.
Ord. De Ordine.
Ori. De Peccato Originali.
Pas. De Passionibus.
Pec. De Peccatis.
Pœ. De Pœnitentia.
Pon. De Romano Pontifice.
Præ. De Prædestinatione.
Rel. De Religione.
Sac. De Sacramentis in Genere.
Sacl. De Sacramentalibus.
Sac. Omnia. De Sacramentis in Genere et in specie.
Scr. De Scriptura et Traditione.
Sta. De Statibus.
The. De Virtutibus Theologicis.
Tri. De Deo Trino.
Uno. De Deo Uno.
Vir. De Virtutibus.
V. Mor. De Virtutibus Moralibus.
V. Rel. De Vera Religione.
V. Sal. De Voluntate Salvifica.

TABLE XIV.

Distribution of Treatises in Short Course Theology.

	1896-'97	1897-'98	1898-'99
1. Rome	Gra. Sac. omnia	V. Rel. Ecc. Uno Tri.	Cre. Nov. Inc.
3. Malta			
4. Chieri	Gra. Sac. omnia Nov.	V. Rel. Loc. Fid.	Uno Tri. Cre. Inc.
5. St. Ignatius	Uno Tri. Cre. Inc	Gra. Sac. omnia	V. Rel. Ecc. Fid.
6. Gorizia	Hurter Vol. 2	Vol. 3	Vol. 1
8. Innsbruck	Uno Tri. Cre. Mar. Inc. Vol. 2	Gra. Sac. omnia Nov. Vol. 3	Apol. Loc. Ecc. Fid. Vol. 1
10. Louvain	Hurter Vol. 2	Hurter Vol. 3	Hurter Vol. 1
11. Kurseong	Hurter Vol. 2	Vol. 3	Vol. 1
12. Cracow	Cre. Inc. Gra. Vir.	Sac. omnia Nov.	V. Rel. Uno. Tri. Ecc.
14. Valkenburg	Inc. Cre. Gra.	Sac. omnia Deo Con. Vir.	Eccl. Apologia Rev. Tri. Fid.
15. Mæstricht	Hurter 3	Hurter 1	Hurter 2
17. Enghien	Uno Tri. Scr. V. Rel. Ecc.	Cre. Inc. Gra.	Sac. omnia Nov.
18. Jersey	Cre. Inc. Gra. Leg.	Vir. Sac. omnia Nov.	V. Rel. Ecc. Pon. Scr. Uno Tri.
20. Mold	V. Rel. Ecc. Fid. Noviss.	Uno Trin. Cre. Inc.	Gratia Sac.
21. Uclés	Hurter 1	Hurter 2	Hurter 3
23. Tortosa	Rel. Ecc. Uno. Tri. Cre.	Inc. Ang. Lap. Act. Ent.	Sac. omnia Virt. Nov.
24. Oña	Inc. Gra. Vir. The.	Sac. omnia	V. Rel. Ecc. Uno. Tri. Ang. Cre.
27. Pifo	Hurter Vol. 1	Vol. 2	Vol. 3
28. St. Beuno	Hurter Vol. 3	Vol. 1	Vol. 2
30. Milltown	Hurter Vol. 2	Vol. 3	Vol. 1
31. Woodstock	Hurter Vol. 3	Vol. 2	Vol. 1
33. Montreal	Sac. Fid. Vir.	V. Rel. Ecc. Uno Mar.	Tri. Inc. Gra.

The abbreviations in table xv. are as follows:—

Ast. Astronomy.	Math. Mathematics.
Bot. Botany.	Mec. Mechanics.
Che. Chemistry.	N. Hist. Natural History.
Cos. Cosmology.	Ont. Ontology.
Cosmog. Cosmography.	Phy. Physics.
Eth. Ethics.	Physi. Physiology.
Geo. Geology.	Psy. Psychology.
Hist. Civil History.	Theo. Natural Theology.
H. Phil. History of Philosophy.	Tri. Trigonometry.
Log. Logic.	Zoo. Zoology.

TABLE XV.

Distribution of Treatises in Philosophy.

In the First Year Philosophy in all the scholasticates Logic, Ontology and Mathematics are studied. In 4. Chieri, History; in 10. Louvain, Chemistry and Zoology; and in 14. Valkenburg, Physics are also studied. The studies of the Second and Third Year are as follows:—

	Second Year	*Third Year.*
1. Rome	Cos. Psy. Phy. Che.	Psy. Theo. Eth. Ast. Math.
4. Chieri	Cos. Psy. Phy. Hist.	Theo. Eth.
5. St. Ignatius	Cos. Psy. Phy. Che.	Theo. Eth. Ast. Geo.
7. Portorè	Phy. Ast. | '96–'97 Theo. Che. | '97–'98 Cos. Psy.	Eth. | '96–'97 Theo. N. His. | '97–'98 Cos. Psy.
9. Pressburg	Cos. Psy. Phy. Che.	Psy. Theo. Eth. Math. Ast.
10. Louvain	Phy. | '96–'97 Psy. Che. | '97–'98 Theo. Cos.	Eth. | '96–'97 Psy. Geol. Math. | '97–'98 Theo. Cos.
11. Kurseong	Phy. | '96–'97 Theo. Cos. Che. | '97–'97 Psy.	Eth. | '96–'97 Theo. Cos. | '97–'98 Psy.
13. Neu-Sandez	Phy. | '96–'97 Theo. Cos. Che. | '97–'98 Psy.	Eth. | '96–'97 Theo. Cos. | '97–'98 Psy.
14. Valkenburg	Cos. Psy. Phy. Che.	Psy. Eth. Theo. N. His. Ast.
16. Oudenbosch	Cos. Psy. Phy. Che.	Eth. Psy. Theo. Zoo. Bot. Geo.
17. Enghien	Cos. Psy. Phy. Che.	Theo. Eth. Math.
18. Jersey	Cos. Psy. Phy. Che.	Eth. Theo. H. Phil.
21. Uclés	Cos. Psy. Phy. Bot. Cosmog.	Eth. Theo. Che. Zoo. H. Phil.
23. Tortosa	Cos. Psy. Phy. Che. Ast.	Psy. Theo. Eth. N. His. Math.
24. Oña	Cos. Psy. Phy. Che. Ast.	Psy. Theo. Eth. N. His. Math.
25. Soalheira	Cos. Psy. Phy. Che.	Psy. Theo. Eth.
26. Cartuja	Cos. Psy. Phy. Che.	Psy. Theo. Eth. Math. Cosmog.
27. Pifo	Cos. Psy. Phy. Che.	Psy. Theo. Eth. Math.
29. Stonyhurst	Phy. | '96'–'97 Theo. Cos. Che. | '97'–'98 Psy.	Eth. | '96–'97 Theo. Cos. | '97–'98 Psy.
31. Woodstock	Phy. | '96–'97 Sup. Psy. The. Che. | '97–'98 Inf. Psy. Cos.	Eth. Ast. | '96–'97 Sup. Psy. The. Mat. Geo. | '97–'98 Inf. Psy. Cos.
32. St. Louis	Cos. Psy. Phy. Che.	Psy. Theo. Eth. Ast. Geo. Math.
33. Montreal	Cos. Psy. Phy. Che.	Theo. Eth. Cosmog. Math.
34. Grand Coteau	Cos. Psy. Phy. Che.	Psy. Theo. Eth. Ast.

Table XVI. At 1. Rome in Dogma, Mazzella is used as a text book for all the treatises except De Deo Uno et Trino, De Verbo Incarnato, De Sacramentis in genere et specie; for these Billot, S. J., is used. Sanguineti is the text-book for Canon Law, but Tarquini is used for Jus Publicum. In Ecclesiastical History Brück or Wouters is the text-book with Jungmann for select questions. Archæology is taught from the Professor's notes, as is also Sacred Eloquence.

At 4. Chieri the Wirceburgenses are supplemented by sheets gotten out by Father Schiffini, the professor. The Ecclesiastical History is the lithograph work of Father Savio.

At 5. St. Ignatius, there is a course of theology for the short course only; there is no course in Scripture, Canon Law, Ecclesiastical History, or Hebrew.

At 6. Gorizia, Billot and Hurter are used for modern questions.

TABLE XVI.

Text Books, Theology.

	Long Course Dogma	*Short Course Dogma*	*Moral*
1. Rome	Mazzella. Billot, Uno Tri. Inc. Sac. omn.	Perrone	Bucceroni
3. Malta			
4. Chieri	Wirceburgenses	Schouppe	Gury-Ballerini
5. St. Ignatius		Hurter, Medulla	Sabetti
6. Gorizia	St. Thomas Summa	Hurter	Gury-Ballerini
8. Innsbruck	Straub, Palmieri Mat. Pesch. Uno Tri.	Hurter	Noldin, Biederlack
10. Louvain	De San, Lahousse	Hurter	Vermeersch (Codex), Genicot for Short Course
11. Kurseong	Professor (lithog.)	Schouppe	Lehmkuhl large edit.
12. Cracow	Pesch	Schouppe	Gury
14. Valkenburg	Pesch	Hurter	Lehmkuhl
15. Mæstricht	Pesch	Hurter	Genicot
17. Enghien	Wirceburgenses	Hurter	Gury
18. Jersey	Wirceburgenses	Wirceburgen.	Gury-Dumas
19. Zi-Ka-Wei	Wirceburgenses	Wirceburgen.	Gury-Dumas
20. Mold	S. Thomas Hurter, Fides Wirceb., Spes & Char	Hurter	Gury-Dumas
21. Uclés	Pesch, Vol. 1 Wirceburgenses	Hurter	Gury-Ballerini
23. Tortosa	Wirceburgenses	Casajoana	Gury-Ballerini
24. Oña	Wirceburgenses	Schouppe	Gury-Ballerini
27. Pifo	Wirceburgenses	Hurter	Gury-Ballerini
28. St. Beuno	Tepe	Hurter	Bucceroni
30. Milltown	Wirceburgenses	Hurter	Sabetti
31. Woodstock	Wircebur., Mazzella, De Augustinis	Hurter	Sabetti
33. Montreal	Hurter, Wirceburg.	Perrone	Gury-Ballerini

At 8. Innsbruck in Dogma, Straub's, S. J., lithographed sheets—to be printed—are used in the treatises De Ecclesia, Voluntate Salvifica, Lapsu Hominum, Gratia, and Pœnitentia. Palmieri is used De Matrimonio. Franzelin's De Incarnatione is employed, and Hurter is the author, supplemented by lithographic sheets, De Sacramentis and De Novissimis. In Moral Theology, Noldin, S. J., De Principiis Theol. Moral., De Preceptis, De Sacramentis, and Biederlack, S. J. De Censuris are the text-books. In Canon Law, Tarquini, S. J. Jus Ecclesiasticum et publicum, Biederlack, de Jure Regularium (Aichner Compend. Jur. Eccles.). In Scripture Nisius' work on St. Matthew and St. John is the text.

TABLE XVI. (Continued.)

Text Books, Theology.

	Scripture	*Canon Law*	*Ecclesiastical History*	*Hebrew*
1. Rome	Cornely ...	Tarquini Sanguineti	Jungmann, Wouters, Brück	Schelling
3. Malta				
4. Chieri	Cornely ...	Sanguineti	Savio	Vosen-Kaulen
5. St. Ignatius				
6. Gorizia	Cornely ...	Sanguineti	.....	Vosen
8. Innsbruck	Zschokke. Cornely ...	Tarquini Biederlack Aichner	Brück	Strack
10. Louvain	Professor ..	Huguenin	Wouters	Vosen
11. Kurseong	.....	.....	.....	.....
12. Cracow	.....	.....	.....	.....
14. Valkenburg	Cornely ...	Aichner	Brück	Strack
15. Mæstricht	Cornely ...	Soglia	Wouters	Breher
17. Enghien	Cornely ...	Sanguineti	Kraus	
18. Jersey	Cornely ...	Sanguineti	Funk-Hemmer	Vosen
19. Zi-Ka-Wei	Cornely ...	Sanguineti		Chinese
20. Mold	Senepin ...	Sanguineti	Brück	Senepin
21. Uclés	Cornely ...	Sanguineti	Professor	Vosen
23. Tortosa	Jannsens ..	.....	.....	Slaughter
24. Oña	Cornely ...	Sanguineti	Wouters-Palm.	Slaughter
27. Pifo	Cornely ...	Craisson		
28. St. Beuno	Professor ..			Vosen
30. Milltown	Professor ..	Craisson	Palma	Vosen-Kaulen
31. Woodstock	Cornely ...	Sanguineti		Vosen-Kaulen
33. Montreal	Schouppe.	Craisson	Wirceburgenses	Vosen

At 10. Louvain Huguenin is supplemented by the Professor's sheets in Canon Law.

From 11. Kurseong we have no returns for Scripture, Canon Law and Ecclesiasiastical History, except that the Venerable Father Schouppe is teaching these branches.

At 18. Jersey, Pesch is used De Deo Uno et Trino. His other treatises will probably be introduced when published.

At 20. Mold, St. Thomas De Deo Uno et Trino et de Verbo Incarnato is used, Hurter De Deo Creante, De Angelis, De Religione et Ecclesia, De Fide, Gratia, Sacramentis in genere, Ordine, Matrimonio, Novissimis; Wirceburgenses De Eucharistia, Pœnitentia, De Spe et De Caritate, De Actibus Humanis.

At 21. Uclés Wirceburgenses is used, but for Apologetics, Pesch Vol. 1. Cornely's Introduction is used, but the professor's notes form the text for Exegesis.

At 24. Oña Father Villada's notes are given with Sanguineti.

At 27. Pifo neither Hebrew nor Ecclesiastical History are taught.

At 28. St. Beuno, there was no course last year in Canon Law nor in Ecclesiastical History.

At 30. Milltown Mazzella's De Deo Creante is employed.

At 31. Woodstock there was no course in Canon Law nor in Ecclesiastical History; Canon Law is taught this year, Sanguineti being used as the text book.

TABLE XVII.

Text Books, Philosophy.

	Logic and Metaphysics	*Ethics*
1. Rome	De Maria, Remer	Ferretti
2. Denver	Schiffini	
4. Chieri	Schiffini	Schiffini
5. St. Ignatius	Schiffini	Schiffini
7. Portorè	Mauri	Liberatore
9. Pressburg	Frick, Haan, Boedder [a]	....
10. Louvain	Schiffini	Castellin
11. Kurseong	Liberatore	Liberatore
13. Neu-Sandez	Frick, Haan, Schaaf [b]	.....
14. Valkenburg	Frick, Haan, Boedder [a]	Cathrein
16. Oudenbosch	Frick, Haan, Boedder [a]	Cathrein
17. Enghien	Van der Aa	Van der Aa
18. Jersey	Van der Aa	Van der Aa
20½. Ghazir	Schiffini	....
21. Uclés	Liberatore, Delmas (Ont.)	Liberatore
23. Tortosa	Lossada	Lossada
24. Oña	Van der Aa	Van der Aa
25. Soalheira	Van der Aa	Van der Aa
26. Cartuja	Van der Aa	Van der Aa
27. Pifo	Liberatore	Liberatore
29. Stonyhurst	Frick, Haan, Boedder [a]	Liberatore
31. Woodstock	Frick, La Housse	Van der Aa
32. St. Louis	Frick, La Housse	Ferretti
33. Montreal	Van der Aa	Van der Aa
34. Grand Coteau	La Housse	Cathrein

[a] Haan in Cosmology, Boedder in Psychology and Theodicy.
[b] Haan in Cosmology, Boedder in Psychology, Schaaf (lithograph) in Theodicy.

Table XVII. At 2. Denver text-books are given for the first year of Philosophy, as that was the only year taught.

At 9. Pressburg, the course is supplemented by lithograph sheets of the different professors.

At 10. Louvain the professor's notes are given in addition to Schiffini in Cosmology, Psychology and Theodicy.

18. Jersey has also a two years' course of Philosophy for those who have studied philosophy before: thus, First Year Log. Ont. Phy; Second Year Cos. Psy. Theo. Eth. H. Phil.

At 20½. Gazir there has not yet been a third year of Philosophy.

TABLE XVIII.

Text Books in Mathematics and Natural Science.

	Lower Mathematics	*Higher Mathematics*	*Physics*
1. Rome	*Geom.* Foglini vel Gismondi Cæsar *Alg.* A. A. C.	Zagari (lith.)	Zagari (lith.)
2. Denver	Wentworth		
4. Chieri	Faifofer	.....	Roiti
5. St. Ignatius	Wentworth	Wentw., *Cal.* Taylor	Ganot
9. Pressburg	Prof. (Lercher, S. J.)	Prof. (Lercher, S. J.)	Reisz
10. Louvain	Prof. (Lefébre, S. J.)	*An. Geom.* Carnoy *H. Math.* Stoffaet	Van Tricht, S. J.
11. Kurseong	*Alg.* Hall and Knight Euclid	.....	Ganot
13. Neu-Sandez	As in	Public	Schools
14. Valkenburg	Boymann [Kempers	Boymann	Dressel, S. J. (?)
16. Oudenbosch.	*Alg.* Bos; *Geom.*	Badon-Gijben	H. Lorentz, Ganot
17. Enghien	Laussié	Laussié	Fernet
18. Jersey	*Geo.* Poulain *Alg.* Saussier	*H. Alg.* Nieweng- *An. Geom.* lowski	Fernet
21. Uclés	Dufailly		Fernet
23. Tortosa	[a]		Prof. (R. Faura, S.J.)
24. Oña	Cardin	ad libitum	*Mech.* Felin, Valla-
25. Soalheira	Cuuha, Serrasqueiro		Fernet [dares
26. Cartuja	Cortázar	Archilla, Duhamel	Ganot
27. Pifo	Cardin	Professor	Ganot, Felin *Mech.* Canudas, S. J.
29. Stonyhurst	*Alg.* Hall and Knight *Trig.* Lock *Geo.* Potts, Smith	.....	Sidgreaves, S. J.
31. Woodstock	Wentworth	Wentw., *Cal.* Taylor	Ganot; *Mech.* Dana
32. St. Louis	Wentworth	Wentw., *Cal.* Osborne	Ganot; *Mech.* Dana
33. Montreal	*Ari.* Faton *Geo.* Poulain *Alg.*, *Trig.* F.I.C.	F. I. C.	Fernet; *Mech.* F.I.C.
34. Grand Coteau	Wentworth	*Cal.* Taylor *An. Geo.* Wentworth	Ganot; *Mech.* Dana

[a] The 1st year Philosophers are not at Tortosa.

Table XVIII. At 1. Rome the course of Mathematics in the third year is ad libitum ; Astronomy is of obligation.

At 9. Pressburg the Mathematics in the second year is not for all.

From 14. Valkenburg no author was returned for Physics. Father Dressel is the professor and he probably uses his own text book, which has been recently published.

The Mathematics in 21. Uclés, first year ,is Arithmetic, Algebra, Geometry ; in the second year trigonometry and mechanics ; the text-books by Dufailly. Chemistry is taught in the third year, three lectures a week ; Botany and Zoology for two hours ; text-book that of the Professor, Père Pantel.

At 31. Woodstock the professor's notes are given in addition to Calculus, Astronomy, and Geology.

At 33. Montreal the course of Mathematics F. I. C. is a well known course in French by a Brother of the Christian Schools.

TABLE XVIII. (Continued.)

Text Books in Mathematics and Natural Science.

	Chemistry	*Other Sciences*
1. Rome	Jamin	*Ast.* Müller, S. J.
4. Chieri	.....	*Hist. Civ.* Savio, S. J.
5. St. Ignatius	Roscoe and Lunt	*Ast.* Young; *Geol.* Le Conte
9. Pressburg	Schabus	.....
10. Louvain	Remsen	*Geol.* De Lapparent; *Zool.* Wouters
11. Kurseong		
13. Neu-Sandez	As in	Public Schools
14. Valkenburg	Rüf, S. J.	*Geol.* Hochstetter; *Bot.* Thomè ; *Zool.* Woldrich, Boetzkes, S. J.
16. Oudenbosch	Kopperschaar	*Bot.* Oudermans; *Zool.* Lubach ; *Geol.* de Lapparent
17. Enghien	Troost	*Ast.* Varroy ; *N. Hist.* Maisonneuve
18. Jersey	Troost	Langlebert
21. Uclés	Pantel, S. J.	*N. Hist.* Pantel, S. J.
23. Tortosa	Prof. (R. Faura, S. J.)	*Cosm.* Professor ; *N. Hist.* Albiñana
24. Oña	Wurtz	*Ast.* Martinez
25. Soalheira	Nobre	*Cosmog.* Serrasquiero
26. Cartuja	Bonilla	*Cosmog.* Cappa ; *N. Hist.* Albiñana
27. Pifo	Felin	*Ast.* Cappa ; *N. Hist.* Pereda
29. Stonyhurst	Marchant, S. J.	.....
30. Woodstock	Remsen	*Ast.* Young; *Geol.* Le Conte
32. St. Louis	Eliot and Storer	*Ast.* Young; *Geol.* Le Conte
33. Montreal	Wurtz	*Cosmog.* F. I. C.
34. Grand Coteau	Eliot and Storer	*Ast.* Young

In table XIX. reports from some of the scholasticates have been summarized on the subject of academies. The day is first given, then the amount of time occupied, thirdly it is

TABLE XIX.

Academies.

	Theology	*Philosophy*
1. Rome	None	Sun. ½ hr. oblig. Greek
4. Chieri	Debating Soc., Holiday Times	
5. St. Ignatius	Sat. 1 hr. oblig. English	
6. Gorizia	Holidays ½ hr. ad lib. English Sun. ¾ hr. ad lib. Hebrew	
7. Portorê		Sun. ½ hr. oblig. Greek Sun. and Th. ½ hr. obl. Illyrian
8. Innsbruck	Once a week ¾ hr. oblig. German	
9. Pressburg		Winter Th. 1 hr. Summer Sun. 1 hr. oblig. Philos. and Rhet.
10. Louvain	Sun. 1 hr. Theol. Ques. in French	Sun. ¾ hr. Greek; Sat. 3 times a month 1 hr. French; Sat. once a month 1 hr. Philosophy; Sun. 1 hr. Flemish
11. Kurseong	1 hr. per week in Hindoo, ad lib.	1 hr. per week in Engl. lang. and
12. Cracow	None	lett. obl. for 1st year, ad lib. for rest
13. Neu-Sandez		None
14. Valkenburg	Weekly 1 hr.	Weekly 1 hour
15. Mæstricht	Hebrew Academy	
16. Oudenbosch		No Academies
17. Enghien	English and German	English and German
18. Jersey	Sun. ¾ hr. ad lib. Scripture Sun. ¾ hr. ad lib. Hebrew 1 hr. ad lib. Ecclesiast. History	Sun. ¾ hr. ad lib. Ars dicendi Sun. 1 hr. ad lib. English, German Weekly Holiday 1 hr. ad lib. Phil.
19. Zi-Ka-Wei	In Chinese 1 hr. a week.	
20. Mold	Sun. ¾ hr. oblig. English, German or Hebrew Sun. in Winter | ad lib. Biblical Archæol., Heb., Sat. in Summer | English, Germ.	
21. Uclés	Greater holidays 1 hr. ad lib. Theology	Greater holidays 1 hr. ad lib. Literature
22. Shembaganoor	Sun. 1 hr. oblig. English Liter.	
23. Tortosa	None	Sun. and Thu. 1 hr. ad lib. Higher Mathematics
24. Oña	Sun. ¾ hr. ad lib. Hebrew	Sun., Thu. ad lib. Greek, French
25. Soalheira	None	
27. Pifo	None	Sun. and Thu. 1 hr. oblig. Higher Mathematics and Languages
29. Stonyhurst		Twice a month Elocution
30. Milltown	Sun. ¾ hr. ad lib. English	
31. Woodstock	Sun. ½ hr. obl. in 2nd Yr. Hebr.	Sun. ½ hr. oblig. Greek
32. St. Louis		Sun. ½ hr. oblig. Greek; 1 hr. 1 hr. free, English
33. Montreal	Sun. ½ hr. oblig. Elocution	Sun. ½ hr. oblig. Elocution
34. Grand Coteau		Sun. ½ hr. oblig. Greek

stated whether all are obliged to attend, and lastly the subject is set down. A few additional items may be added. In 1. Rome the Greek Academy is not of obligation for 3rd year philosophers after Easter. The debating society in 4. Chieri meets at a time not fixed in general, but determined for each occasion. It discusses a wide range of subjects, bearing on the class work, or on matters of learned interest. In 6. Gorizia, by *holidays* are meant all days on which no class is held. 20. Mold leaves one free to choose any one of the three academies. The majority take to the English. At 24. Oña, if none apply to enter the academies, certain ones are appointed to enter them. An interesting feature is found at 29. Stonyhurst. There, in place of a Philosophical Academy, the "Blandyke Papers" are published about ten times a year. 29. Stonyhurst has also an Academy for Greek for those who are destined for Oxford after Philosophy. 30. Milltown has Elocution in place of the "Toni." The Academy meets every other week and is of obligation.

Two other tables have been compiled,—one of the number of class days and holidays, the other tells which are the holidays in each scholasticate during the year. The returns, however, were not complete enough, nor sufficiently accurate to warrant their publication in this number, nor could we well give more space to this subject at present. They may appear, with additional information, in a future number, should our readers judge them of sufficient interest. It has been proposed to publish similar tables on our Juniorates, and the compiler of the present tables is willing to prepare them; we shall wait, however, to see how our present effort is received before venturing on another publication.

In conclusion, the editor, as well as the compiler of the present tables, wishes to thank those in each scholasticate who have taken the trouble to write out and send us the information desired. Without their help our work would, of course, have been impossible, as without the willingness shown and the pains taken to answer our questions the tables would not have been complete nor as accurate as they are now. Their promptness and readiness to correspond to our appeal, has shown too a spirit of brotherly charity in our different scholasticates, which has encouraged us in the tediousness of our work, which has lasted now over more than a year. Relying on this same spirit of charity we send out our work, trusting, that with all its shortcomings it may serve to make Ours know better the great work the Society is doing throughout the world in the education of its sons.

THE METEOROLOGICAL OBSERVATORY OF ST. IGNATIUS COLLEGE, CLEVELAND, OHIO.

A Letter from Father Frederick L. Odenbach.

St. Ignatius College,
Cleveland, Ohio,
January 1, 1898.

Reverend and Dear Father,
P. C.

I have for a long time wished to write out for the Letters the information concerning our observatory, which you desired, but I have been kept so busy, and so preoccupied, that it has been hitherto impossible for me to settle down to the task; now that the holidays leave me a little leisure time, I will redeem my promise.

You must not, however, expect too much from me. History is not in my line. I would rather decribe to you the eccentricities of a waterspout, or the peculiarities of the cyclone formation now passing over our heads, than rehearse things of the past. Still to please you and perhaps some others, I will look backwards over some three or four years. As I do so, there start up old recollections, primitive ideas, difficulties, hard work, successes and reverses, together with all kinds of machinery and tackle in the state of development; for all this comes back to me in one confused heap, and out of this chaos seems to rise our observatory. How did it all come about?

It was in July, 1894, that my superiors expressed a wish to add an observatory to our college. Their intention was no doubt that it should serve as an incentive to our students in the pursuit of higher scientific knowledge, and at the same time give our college greater prestige among those classes to which the Society and its work is known, or enlighten others to whom the words "Catholic" and "ignorance" are to some extent considered synonymous. A meteorological observatory was preferred, since this lay more within the compass of our means, offered a wide and little explored field for original work, and would probably interest a greater number of people than either magnetism or astronomy.

On the fifth floor of the college tower we found a room well fitted for our instruments. With three large windows

on the west or weather side, it offers an almost unobstructed view in that direction, overlooking in the distance a part of Lake Erie. A number of smaller rooms and a passage to the roof are close at hand. Half a floor lower down is a room for study. It is just in front of the instrument room, to which access is had by means of a small staircase. Over the instrument room, and under the garret of the tower, is a third room which is used as a storehouse for our flags, kites, reels and other things made use of on the roof. The roof is on a level with this room, it is flat, covered with copper, and spacious enough for all kinds of observations and experiments. Besides these three larger apartments, there are two or three rooms, all forming an establishment which seems to have been made for the very purpose for which it is now used.

Let me now introduce you to our meteorological instruments. We started with two thermometers and an aneroid barometer. For a rain-gauge, a glass jar and funnel served for a long time. Next we added an electrometer, which was placed in a shunt on the lightning-rod. The next thing acquired was a set of signal flags. These were raised every morning, and attracted the attention of the whole west side of Cleveland. A firm doing business in the neighborhood had the signals with their interpretation printed on their cards, and by this means St. Ignatius College became widely known. Visitors began to come to the college to see the observatory, and they afterwards acknowledged, that though living in the vicinity, they had never suspected that this was an educational institution of so much importance and with so many facilities. This was certainly very encouraging.

Being now thoroughly interested, I determined to fit up the observatory as completely as possible. From Very Rev. Father Superior and from some kind friends I received money enough to buy a full set of standard instruments, i. e., a Barometer, Barograph, Maximum and Minimum thermometer, Hygrometer, a Robinson Anemometer with electric contact, and a Wind-vane. There still remained a few articles for which I had to wait for some time. These were a large Meteorograph, the electric Rain-gauge, and the Sunshine-recorder, and they called for the sums of $165, $50 and $25 respectively. I prayed hard to St. Joseph and to many other saints, but they had no pity on me. At last I thought, "help yourself and God will help you." So I sat down and first I made out plans for the different instruments. Then I started getting together such material as I could,—parts of old instruments from the physical cabinet, etc. At the same time I received a little money here and there, and

after two years the whole automatic recording plant was in place and a few extras besides. All told we now have :—

Standard Barometer (Tuck's improved cistern).

Aneroid Barometer.

Barograph (Richard Bros., Paris).

Maximum and Minimum Thermometers—2 Six Maxim. and Minimum.

Hygrometer (Standard and Wet-bulb).

Wind-vane with electric contacts.

Robinson Anemometer with electric contact.

Electric Sunshine Recorder.

Rain gauge with Tipping-bucket and electric contact.

Meteorograph recording Wind-direction and velocity—together with sunshine.

Two magnet Registers for an enlarged record of wind-velocity and rain.

Electrometer.

Electroscope.

Thermopile.

Spectroscope, Nephoscope, and Sextant.

Lastly an instrument, not yet quite completed, which will record the difference of potential between earth and sky. This is something new, since all instruments giving the electric curve have up to now required photography as one of the recording factors. This instrument will draw the curve directly by means of a pen on a sheet, which is revolved by a cylinder and clock. The large meteorograph is also a departure from the standard instrument used by the U. S. Weather Bureau. Our instrument takes the record of a whole week on a single sheet of paper, while that of the government requires a new sheet for every day.

To describe all this complicated machinery with the electric lines connecting it with the indicators on the roof, would be difficult and, for many, tedious. Those interested in this branch of science will find full descriptions and illustrations in a little handbook and catalogue issued free by Julien P. Friez, 107 E. German St., Baltimore, Md. Inspector Edward Beals of the U. S. Weather Bureau told me that our station is the best furnished of any he has ever seen, with the sole exception of Blue Hill of Harvard University—this opinion I know him to have expressed to others besides ourselves.

Mr. Beals after visiting our observatory a number of times, called the attention of the Washington and Columbus authorities to the fact, that we had a "first-class station," and were doing much in the way of making the weather bureau popular, and enlightening the public on the aims and means

of that institution. Whereupon Prof. Moore, Chief of U. S. Weather Bureau, and Mr. Richardson, the head of the Ohio State Weather and Crop Service, invited our cooperation. Thus in Nov. 1895, we began to send in our reports to Washington and Columbus. In January of this same year we were invited to accept one of the Cloud Observing stations. A plan for a system of simultaneous observations over the whole world on the height, direction of motion, and velocity of movement of clouds had been set in operation for the period from May 1896–May 1897, in accordance with the suggestions of the International Committee having charge of this work, The United States Weather Bureau had undertaken to contribute its share to this study of the circulation of the atmosphere, and accordingly established a primary station at Washington, and fourteen others in various parts of the union, to carry out these observations. At Washington, theodolite work determines the height of clouds, while at the nephoscope stations a very large number of readings for the relative motion of clouds have been made. Our observations numbered over 3000.

At present we are in charge of another investigation also concerning cloud-motion. Long-range forecasting has up to the present proved anything but successful. To make an attack upon this obscure region of meteorology, it is above all necessary to learn how to classify weather conditions, in order to study them properly, and this means the detection of the fundamental periods. One of these, which depends on the action of the sun, has for some time attracted the attention of meteorologists. As the result of much work on the variation of terrestrial magnetism, it is concluded that a period exists depending on the rotation of the sun on its axis. This period repeats itself in 26.68 days. There has been very little trouble in comparing the sunspot, magnetic, barometric and temperature curves of this period and drawing important conclusions. Attacks on the other factors have given less satisfaction.

In Europe partial success has attended observations on cloud and wind motion. The work of Blue Hill on these lines has given such widely different results, that it is suspected. For this reason, Chief Moore and Prof. Biglow have requested us to take up the observations anew, in order to check the results of Messrs Rotch and Clayton of Harvard University. This is perhaps the most important piece of work going on now at our observatory. It consists in the registration of the cloud and wind motion for every hour of the day, in order to compare the resultant curve with that of the sunspots and terrestrial magnetism. If we should succeed in

confirming the observations of European stations, we shall give a great amount of stability to the now much favored theory,—that all our climatic changes are functions of the magnetic and sunspot curve. At the same time, these very observations will enable us to develop the theories of our late Padre Benito Viñes, S. J., concerning the cyclonic and anti-cyclonic formations and adapting them to our latitude. I have made use of them here in Cleveland, and I am able by their means to locate a cyclone or anti-cyclone without the aid of a synoptic chart, which means a great deal to a solitary observer.

During the last summer we were also asked to take charge of one of the weather bureau kite stations at Cleveland, a liberal compensation being offered us. The study and development of kites, carried on by the weather bureau last year as a means for sustaining automatic meteorological instruments at high elevations, has become a very important work. Perfected appliances of this character will furnish us with data, which are now generally conceded by meteorologists to be the means by which further and more complete knowledge is to be gained of the mechanism of storms and the sequence of atmospheric phenomena. Two kites have been under consideration for some time,—the Hargrave and Malay. We have both. For flying the Hargrave, or box kite, it is desirable to have a place in some thoroughly open country or field, unobstructed by adjacent trees, buildings or other objects. This condition not being obtainable at our college, I was instructed to try the Malay kite on our roof. I made some very successful flights raising my instrument over 5000 feet; but I soon came to the conclusion that this kite in its present condition would not answer the purpose. I therefore had to decline the acceptance of this work. Of late Inspector Beals has made another suggestion,—that of establishing a station in a favorable locality at the expense of the bureau, if we would take the supervision of the experiments. This has not yet reached me officially, and I do not know what my superiors will do in the case. For our observatory it would no doubt be a godsend, since it would put from two to four dollars a day into our treasury; to say nothing of the importance it would give to our college among Christians and gentiles. However that may turn out, one thing is certain,—our observatory is doing good work. It has made our college known all over Cleveland; our boys take pride in their school, and on account of it many people have learned to think better of the Jesuits and their educational system.

One interesting example will show how it does its work.

A good friend of the college, a professor at the school of music, who made it a point to bring all his friends to see the observatory and incidentally to make the acquaintance of the Jesuits, informed me that quite a number of educated gentlemen were accustomed to hold forth at their club against everything Catholic in general, and against Jesuits in particular. I agreed with him, that the best remedy for so deplorable a condition of things, right in our neighborhood, would be to bring these men face to face with the objects of their dread, and see if that would not have a desirable effect. He had not long to wait for a chance. One day the conversation at the club turned on educatian. Some denounced the superficialness of the public school and deplored the scarcity of good higher educational institutions in Cleveland. Our friend remarked that he knew of such an institution, and that his son was attending it to his great satisfaction (they were all attention); but he continued, there was a circumstance, which would likely debar them from making use of so good and rare an opportunity. This they could not understand; so he then boldly maintained, that if they could throw off some of their prejudices, they might find all they desired at the Jesuit college. These men, he went on to say, have the experience of centuries and the best success throughout all Europe to boast of, and they have shown of late that they are up to the times, by starting the meteorological station on the west side of our city. Hereupon some expressed a wish to see the observatory, others to see the college, while others wished to know if they would be able to see the schools and perhaps some of the Jesuits. The professor made arrangements to bring two of them over on the following Sunday. They were received with great kindness, and everything in the college was shown to them. After leaving they could not say enough of the surprise they experienced in seeing how perfectly we had all things arranged for the training of young minds, and what gentlemen the Jesuits turned out to be. The next Sunday the two returned and introduced a third, later on the three brought in a fourth, and so on until all of the chief leaders of that club had visited our college. The anti-Catholic spirit and dread of Jesuits appear to have been banished from their midst, and most of them are now regular visitors and staunch friends of the college. Three of them have intrusted their boys to our care and place absolute confidence in our teachers. Two of the boys, by the way, are not stars; but much has been gained by this alone: that half a dozen busy tongues have been put under

restraint and now sing the praises of St. Ignatius College and the Jesuits.

You will easily surmise, that the observatory is a standing advertisement for the college. The reporters for the different papers keep me busy gathering notes for little articles, and so we are kept before the eyes of the public as an up-to-date institution. Following a splendid maxim of our great founder, which has always pleased me, we bring people in through the door which has the greatest attraction for them, and then let them out by our own, better men than they were. Our observatory, though a dead factor in itself, plays the part of an apostle; as everything in and around the Society should do, and no one can ask the question, "What is the good of the thing?" Such as do, forget that some of our greatest apostles have made clocks and cast cannon for heathen princes, A. M. D. G.

These few pages, Rev. and dear Father, will give you some idea of the rise and progress of the meteorological observatory at St. Ignatius College, Cleveland. Told in few words indeed, for much has been left unsaid of hard work, disappointment and discouragement. But it would be a shame for Jesuits to stop before difficulties no matter what and how many they are. In this place I must not suppress the feelings of gratitude we owe to Very Rev. Father Superior, Theodore Van Rossum, and to Rev. Father James Rockliff, now Rector of Canisius College. Both have from the beginning encouraged and supported us in every possible way; to them perhaps more than to anyone else do we owe our final success.

In conclusion, dear Father, I invite you or any one of our brethren, in case you should come this way, to stop with us, and see for yourselves, what it is so difficult to describe minutely and intelligibly. I would be very much pleased to show you all the little wonders of a meteorological observatory. I extend this invitation especially to our fathers and scholastics who have scientific aims, and who are looking for means and ways to make their science subservient to the greater glory of God.

Wishing you Rev. Father and all the Rev. Fathers and dear brethren a very happy new year,

I remain yours in Xto.

F. L. Odenbach, S. J.

VIRI ILLUSTRES SOCIETATIS JESU.

II. MARTYRS OF CHARITY.

1750—1896.

COMPRISING NAMES OF SUCH AS DIED FROM DISEASE, CONTRACTED IN THE EXERCISE OF CHARITY.

1751, Marc Charot, Constantinople, Crét. Joly v, 3.

1756, Anselme Bayle, " " [1]

" Pierre Clerget, " "

1761, Ferdinand Causset, Aleppo, Lettres de Mold.

1769, Four Fathers, Poland, Zalenski i. 10. [2]

1789, 20 Nov. John Edisford (Swabrick), Salisbury (Engl.), Dr. Oliver. [3]

1793, Oct. Anthony Flemming, Philadelphia, U. S., De Courcy 221 (Shea's Translation, N. Y., 1857).

1793, Lawrence Gressel [4] (Aloysius Græsl), Phila., U.S., De Courcy.

1800, Pedro Gonzalez, Isidro Gonzalez, Miguel de Vega, Francisco Muños, Antonio Lopez, Pedro Cuevvos, Francisco Tagle, Bautista Palacios, Diego Irribarrea, Firmino Escurra, Carlo Perez, Sebastian Perez, Juliano Vergara, Luis Medillina, Ildefonso Laplana and ten others.	Puerto Sta. Maria, Jerez de la Frontera, Sevilla. Crét. Jol. v, 346.

[1] We quote from the first edition of Crétineau Joly (Paris, Mellier 1846). The year given for the death of F. Bayle must be a misprint, as all the other names are in chronological order.

[2] Stanisl. Zalenski, S. J. (Traduction Vivier), "Les Jésuites de la Russie Blanche," 2 vol. 8° Paris, Letouzey, 1886. The well written history of an epoch, about which very little is generally known.

[3] Rev. Dr. Oliver, "Collections, etc.," London, Dolman 1845—a work of great merit, though necessarily incomplete. Would that every province or nationality might find a collector, as diligent and sober as Dr. Oliver!

[4] Were they Jesuits? De Courcy doubts about F. Flemming (p. 221) and on p. 543 gives him simply as S. J.; on p. 221, he names F. Græsl without a qualifying addition, but on p. 543 makes him S. J. The WOODST. LETTERS (ii. 103) mention their heroic death without expressing their quality of Jesuits.

1806, 4 Nov. Eduardo Nihell (S. American), Isla de Trinidad, Dr. Oliver.

1812, 15 Aug. Louis Rzewuski, Orsza (Poland), Zalenski ii. 155.

" 21 Oct. S. Anthony Soranzo, Polotsk, "

1813, 28 Jan. Philip Darrel, Preston (Engl.), Dr. Oliver. [155.

" 17 Mar. James Rogalinski, Pusza (Poland), Zalenski ii.

" (After retreat of Napoleon) Nine others, White Russia, Daurignac ii. 193.

1819, 29 Mar. Thomas Tate, Wigan (Engl.) Dr. Oliver.

" 20 Sep. Francisco de Herrera, Cadiz, Crét. Jol. vi. 253.

" 2 Oct. Andrés Morel, " "

" " Filipo Zepeda, " "

1831, 11 Jul. Boniface Kisielewicz, Lançut (Siles), Zalenski ii. 314.

" 11 Aug. Norbert Korsak, Starawies, Zalenski. [5]

" Wiesiclewiecz, Galicia, Crét. Jol. vi. 56. [6]

1833, 11 Jun. Eugene Maguire, St. Mary's (Ky.), WOODSTOCK LETTERS ii, 118; x. 252.

1834, 17 Mar. Firmin Trancart, Coimbra (Portug.), MS. F. Abbadie. [7]

1834, (25 Nov. 1832) Petrus Nemkin, Coimbra (Portug.), Daurignac ii, 258. [8]

1834, 3 Aug. John Shine, Dublin, Dr. Oliver.

" 8 " Robert O'Farrell,[9] Dublin, Dr. Oliver.

1837, 3 Jan. John Weston, St. Helen's (Lancast. Engl.), Dr. Oliver.

1840, 30 May, Alexander Martin, Madras, B. N. 335. [10]

" 15 Jun. Joseph De Bournet, " Pouget 150. [11]

[5] F. Vivier (N. 674) calls him Antonius; Zalenski (l. c.) Norbert, but afterwards in the catalogue (ii, 459) likewise Antonius. Probably he had both names.

[6] It is probable that this father is the same as the F. Kisielewicz named just before, since neither F. Vivier, nor F. Zalenski mention that name. Crét. Jol. is full of such mistakes in proper names.

[7] F. Jean F. Abbadie (1828–1834) copied from Letters of Superiors various facts with reference to the short stay of our fathers in Portugal. Crét. Joly and especially Daurignac give extracts from the same correspondence.

[8] Daurignac (l. c.) mentions F. Nemkin without his first name and without date *after* F. Trancart, whilst F. Vivier after F. Zalenski gives this date. If the month of Nov. is correct, 1834 would be impossible, as the FF. were expelled from Coimbra on Apr. 30, 1834.

[9] F. Vivier (N. 805) spells the name O'Ferrall, which must be a misprint.

[10] "The Jesuits," by B. N. 2 vol. Benziger BB., 1879.

[11] P. Pouget, S. J., "Vie du P. Louis Maillard," Lyon, 1867.

1843, 13 Feb. Alexander de Saint Sardos, Madras, Pouget.
" 21 " Victor Charignon, Madras, Pouget.
" 5 Jul. Louis Garnier, Madura, Pouget.
" 30 " Pierre Faurie, Trichinopoly, Pouget.
" 17 Oct. (Nov.) Claude Deschamps, Madura, Pouget.
" 8 Nov. Michel Louis Du Ranquet, Strivegondam (Madras), Lit. Ann. Lugd.
" 12 Nov. François Perrin, Trichinopoly, Lit. Ann. Lugd.
1844, 29 Mar. S. Wm. Humphrey Weld, Calcutta, Dr. Oliver.
" 21 May, Walter Clifford, Trichinopoly, Lit. Ann. Lugd.
1846, 19 Jul. Gabriel de Saint Ferriol, Madras, " " "
" 21 " Anthony O'Kenny, Negapatam (Madr.), Lit. Ann. Lugd.
1846, 28 Jul. Désiré Andibert, Negapatam (Madr.), Litt. Ann. Lugd.
" 31 Jul. Joseph Barret, Negapatam (Madr.), Litt. Ann. Lugd.
1848, 12 Sep. R. P. Jean Bapt. Maisounabe, New Orleans, Hist. Miss.
1849, 11 Jul. Angelus Mæsseele, Cincinnati, W. LETT. v. 122.
1850, 28 Apr. Gætano Massa, Zi-Ka-Wei (China), Daniel 290[12]
" 2 Jun. Paolo Pacelli, " " Baluffi ii, 102 [13]
1851, 14 Feb. Joseph Soller, New Orleans, Hist. Miss. [64, [14]
" 19 Jun. Christian Hœcken, Missouri Steamer, De Smet.
1852, 5 Aug. Jean B. Bax, Osage Mission, Roeh. Lett. 1870, p. 135
1853, 13 Apr. Stefano Ghersi, Jamaica, W. LETT. xxiii. 223.
" 25 " Renato Massa, Ou-ho (China), Daniel 291.
" 12 Jun. Etienne Herviant, Cayenne, Montézon 507.[15]
" 7 Sep. Antoine Parret, Baton Rouge, La., Hist. Miss.
" 3 Oct. Joseph Morez, M. d'Argent (Cay.), Montézon ibid.

[12] P. Charles Daniel, S. J., "Histoire d'Alexis Clerc," Traduction Sadlier, N. Y., 1880.

[13] Emin. G. Baluffi, Card. Bish. of Imola (Traduction Postel), "La Divinité de l'Eglise, manifestée par sa Charité," 2 vol. Paris, Dillet 1858.

[14] P. J. de Smet, S. J., "Western Missions and Missionaries," N. Y., Kennedy, S. d. F. Vivier puts his death on the 21st.

[15] P. M. F. Montézon, S. J., "Mission de Cayenne," etc. Paris, Lanier 1857.

1854, 28 Apr. Louis Bigot, Saint Georges (Cay.), Montézon.
" 7 Dec. George Blackney, New Orleans, Hist. Miss. [16]
1855, 22 May, Joseph Gloriot (Milit. Chapl.), Gallipoli (Turkey), Daurignac 303
1855, 22 Jul. F. Antoine Barbieux, Ile Royale (Cay.), Montézon ibid.
1855, 28 Jul. François Xav. Raulin, S^te^ Marie (Cay.) Montézon.
" 9 Aug. Eugène Plantaz, New Orleans, Hist. Miss.
" 14 Sep. F. Julien Mouton, S^te^. Marie (Cay.) Montézon, ibid.
1855, 16 Sep. F. Ignaz Lichtle, Cayenne, Montézon.
" 23 " Jean Alet, S^te^. Marie (Cay.), "
1856, 20 Apr. Peter Stumpf, Cayenne, "
" 11 May, Antoine d'Abbadie, Cayenne, "
" 20 Sep. Pierre Boulogne, Ile-la-Mère (Cay.), Montézon.
1858, 14 Feb. Richard O'Carroll, Liverpool, Lett. de Vals.
1861, 10 Mai. John Jaffré, New York, Jubilee Paper 69. [17]
" 24 Mar. Louis Rousseau, Saida (Syria), Lady Herbert 246.[18]
1862, 31 Jul. Msgr. André Borgniet, Tchéli S. E., Lett. de Lav.
" 19 Aug. Paul Dovergne, Changhai, Lett. de Laval.
1864, 16 Jan. Philippe Chopin, New York, Jubilee Paper ibid.
" 23 Dec. Guiseppe Pavarelli, " "
1865, 22 Feb. Georg Laufhuber " "
1866, 21 Dec. Jean B. Ravoux, Madras, Lett. de Laval.
1867, 27 May, F. Augustin Bernard, Changhai, Lett. de Lav.
" 1 Oct. François Nachon, Washington, La., Hist. Miss.
" 15 " Antoine de Chaignon, " "
1869, 10 Aug. José Enciso, Key West, Fla., Convent Arch.[19]
,, 16 " Francisco Aviño, Key West, Fla., "

[16] He died struck by cholera in the pulpit. In the epidemics of '53 and '55, 2 other Fathers, 2 Scholastics and 1 Brother died of yellow fever in the N. O. Mission; but it is not recorded that they fell in the exercise of the ministry.

[17] "Jubilee of N. Y.–Md. Province" (Apr. 17, 1883) mentions FF. Jaffré, Laufhuber, Chopin and Pavarelli, as having died of typhoid fever, contracted on the Islands. Vide Vivier, p. 763.

[18] Lady Herbert "Cradle Lands," N. Y. Cath. Publ. Soc. 1867. Beautiful narrative of F. Rousseau's death.

[19] Notice obtained from the archives of the Sisters of "Holy Names" at Key West, Fla. They preserve as a relic the breviary of one of the fathers.

1870, 2 Oct., S. Julius Heidacker (Army Hospit.), Arlon (Belg.), Roeh. Lett. 1871.

1870, 4 Oct. S. Eberhard Kroh, Kœln, Roeh. Lett.

1871, 17 Jun. François X. Boilloz, Ghazir (Syr.), Miss. Cath.

" " Louis Mazin, Ghazir, Miss. Catholiques.

1877, 28 Feb. Joseph Hurlin, Madras, "

1878, 24 Mar. R. P. Charles de Rabaudy (Sup. Miss.), Tchéli S. E. Lett. de Vals.

" 28 Apr. F. August Pelte, Tchéli S. E., Lett. de Vals

" 14 May, Franz Xav. Edel, " "

" 1 Jul. Msgr. Edouard Dubar, " "

" 15 " Louis Duvelle, " "

" 18 Sep. Jules Maitrugues, New Orleans, Miss. Cathol.

1882, 24 Nov. Albert Moulinard, Tété (Zamb.), "

1883, 18 Apr. Guillaume Viérin, Mopea, " "

1894, 17 Aug. Joseph Mounier, Sokat (Armen.), Lett. de M.

To resume: French 53; Spaniards 30; Poles 15; Germans 14; English and Irish 12; Italians 6. In all: 130. There are doubtless many others whose records may exist unknown to us, and many more whose sacrifice is known to God alone to be revealed on the day, which is to "manifest the secrets of hearts."

PRESIDENT JOHN QUINCY ADAMS EXAMINES THE BOYS AT GONZAGA.

A FORGOTTEN PAGE IN THE HISTORY OF THE COLLEGE.[1]

A Letter from Father Spillane to the Editor.

LOYOLA COLLEGE, BALTO., MD.,
Jan. 20, 1898.

DEAR REV. FATHER,
P. C.

The following letter taken from the "Truth Teller," New York, Aug. 6, 1825, will doubtless be of more than local interest. The writer of the letter, a Washingtonian, gives an account of the literary exercises that marked the close of the school year in Gonzaga College, or the "Seminary," in 1825. If I mistake not, this was the first year in its history that the Seminary had the complete number of college classes, and thus became fully entitled to rank among American Colleges.

What a unique distinction for Gonzaga to have the scholarship of her first sons tested by no less a person than the President of the United States! Taking the ordinary run of Presidents, that might not mean much after all; but the President spoken of on this occasion is the scholarly John Quincy Adams, who had entered upon the duties of his high office only a few months previous, and no doubt gladly accepted this opportunity of displaying the interest he felt in classical studies as well as something of his own various accomplishments.

In 1824, the President of the Seminary, Father Adam Marshall, went abroad for his health, and Father Jeremiah Keily, Prefect of Studies, was acting as Superior in his absence. The accomplished Father Grace was one of the instructors.

It was at this time that the following letter appeared in the "Truth Teller" of New York, of Aug. 6, 1825.

"The following is extracted from the "National Journal" of August 2:—

[1] This fact is not mentioned either in the History of Gonzaga College, recently issued, nor in Father Mulvaney's "Gonzaga College, a sketch of its presidents, professors and students," published in Vol. XIX. of the LETTERS.

"*Mr. Editor*,—On Tuesday last I had the gratification of being present at the annual exhibition of the Catholic Seminary of this city, and cannot help expressing, though late, owing to various avocations, the pleasure I there received. The young gentlemen performed their parts in such a manner as showed, evidently, not the particular pains that had been taken for the occasion, but the regular and steady habits in which they had been trained during the preceding year. Were I to particularize, I might justly be esteemed interested, which I really am not, inasmuch as I have children who have never been to that Seminary. This, however, shall not long be the case.

"A part of the young gentlemen were examined in Greek and Latin by the President of the United States (who thereby showed, not only his usual urbanity, but his really paternal affection for the rising generation), and by other literary gentlemen, among whom I could distinguish the Charge d'Affaires from Brazil, Judge Jose Silvestre Ribello, with the Secretary of Legation, and several of the clergymen of the city. The specimens of the acquirements of the scholars, showed very plainly the assiduity and industry of the gentlemen under whose tuition they had been placed, and also the spirit which they had infused into those under their charge.

"Everything was conducted with the utmost order and regularity; and although the room was small, a great number was accommodated. At regular intervals, too, the mellifluous tones of the excellent Marine Band added a zest and satisfaction to the mental and moral entertainment. After the exercises were finished, the President of the United States, with a readiness and satisfaction which really added to the dignity of his character, at the request of the President of the Seminary, consented to distribute the premiums to those to whom they had been adjudged; and, if we can augur from the unsophisticated countenance of innocent youth, the favor and kind feeling which his benevolent countenance expressed will never be eradicated from their minds.

"I have given you, Mr. Editor, the feelings of a parent upon the occasion; if I had the pen of the learned, I might perhaps do more. Very respectfully, etc.,

PHILOTECNOS."

Hoping that what I have written may be the means of preserving a forgotten fact and be of interest to your readers,

I am

Sincerely yours in Christ,

EDWARD SPILLANE, S. J.

LABORS OF OURS AT ALBUQUERQUE.

A Letter from Father Michael J. Hughes.

ALBUQUERQUE, NEW MEXICO,
January, 1898.

REVEREND AND DEAR FATHER,
P. C.

Albuquerque, according to the testimony of its own inhabitants, is the metropolis of Southern New Mexico. It is well supplied with churches, schools and stores, it boasts of the Territorial University, and it is blessed with all modern conveniences, including a bob-car street railway, gas, and electric lights. New Albuquerque is incorporated as a city, and as all the business is transacted there, poor Old-town is left to dwindle away and it is doing so most successfully.

Among the finest buildings of Newtown are the Church of the Immaculate Conception and the Boys' Parochial School which is attached to it. These two buildings are constructed of a pinkish trachyte (lava rock) which is softer than sandstone and would be worthless in any but a dry climate such as we have here. The church has recently been beautified by the addition of stained glass windows which were finished this year in time for the Christmas celebration. The congregation is made up principally of English-speaking people, and the church was intended for their sole use, but the increase of the Mexican population has made it necessary for the pastor, Father Alphonsus Mandalari, to extend his labors. Connected with the church are several religious societies—the Altar Society, the Young Ladies' Sodality, and the League of the Sacred Heart and Apostleship of Prayer—and all are in a prosperous condition. The League is very successful and great good is accomplished by it. Father Mandalari has exerted himself to the utmost to obtain subscribers for the "Messenger" (English and Spanish) and the number has reached thirty-six, which, considering the small number of Catholics, is very good. He has also labored to have the Catholics subscribe for other Catholic periodicals, in order that they may have an antidote to the poisonous stuff that is furnished by bible societies and others. The Young Ladies' Sodality

gives entertainments every month and the proceeds of these are devoted to the library, which already contains many of the best books.

In preparation for the patronal feast two triduums were given, one by the pastor himself to the Young Ladies Sodality, the second, by his assistant, to the school children. The feast of the Immaculate Conception was celebrated with all due solemnity at 10.30 A. M., Solemn High Mass and in the evening at 7.30, Vespers, Reception of Young Ladies' Sodality, Sermon and Benediction.

In the beginning of February '97, Rev. Frs. Finnegan and Sherman conducted the second mission in English ever given in this city. During the exercises the church could not contain the crowds as all—Protestants, Jews, infidels and even the ministers themselves—came to hear the sermons and instructions. The papers were full of the accounts of it from day to day and nothing but kind words were spoken of the fathers. The Catholics showed up very well and all the workingmen from the railroad shops, the foundry, etc., made the mission most faithfully. So earnest and enthusiastic were the people, that the fathers regretted very much that their engagements would not permit them to prolong the mission for two weeks. The result was most gratifying especially with regard to the young men, mostly Irish, who came in large numbers to confession and communion. The whole number of communions was between four and five hundred. When the mission finished, Judge Collier one of the leading Catholics of the place and then Judge of the Supreme Court of the Territory, tendered a complimentary dinner to the fathers, but Father Finnegan was obliged to depart at once, and so Father Sherman was left to enjoy the honor alone.

Father Schulak, also of Missouri, came in October '97 to give a mission to the Germans, of whom there are several families in town. Besides the exercises given in the church, Father Schulak made a house to house visitation thereby effecting great good. The result of his work was that about fifty, all the adult Catholic Germans in the city, went to confession and Communion.

On Sunday Dec. 12, was begun a third mission, that for the Spanish-speaking people by Rev. Frs. Pasquale Tomassini and John Daponte. For some days before, the pastor with one of the missionary fathers scoured the town, trying to rouse the people to a sense of their duty. When the mission began, the fathers were not very hopeful of success, but as the days went by, the number attending increased beyond all expectation and all the spare benches and chairs

that could be put in the church failed to accommodate the people and many were obliged to stand during the exercises. The mission was to last one week, but the fathers saw that it was necessary to prolong it, and consequently the mission did not really end till Christmas eve, when a considerable number of penitents came to be reconciled to God. The confessions numbered 250, and as many of these were persons who had long neglected their religious duties, the fathers were more than satisfied.

As is customary in this country, the Christmas celebration began with midnight Mass. In Newtown it was Solemn High Mass and sermon. The decorations, the splendid music, the multitude of lights all added to the beauty and grandeur of the ceremonies. The church was densely packed with people, among whom was a large sprinkling of Jews and Protestants, all well behaved and seemingly much impressed. The religious observance of the day ended with High Mass, sermon and benediction at 10.30 A. M.

St. Philip Neri's Church in old Albuquerque is one of the genuine old Mexican churches built of adobes. It has been modernised by a sheet-iron roof and by the introduction of pews and benches. I have devoted much time to the history of the church, but up to the present I have not been able to discover the date of its foundation. The oldest baptismal registry, from the beginning of which many pages have been lost, contains records dated 1743, so that the church must be over 150 years old. That it is much older I am sure. In the 16th century the Franciscans were here, for it is recorded that in 1581 Friar Augustus Ruyz and one companion reached a village about seven miles north of Albuquerque and were there put to death by the Indians. Indeed the whole valley of the Rio Grande from Taos and Santa Fe down to Mexico has been sanctified by the martyrdom of those early heroes.

The parish of Albuquerque includes some nine outlying missions at distances varying from three to twenty-seven miles, and it is only in these places, removed from what we call modern progress, that the true Mexican of Catholic times is to be found, and even in these remote places bad influence has begun. The American miner, urged by his thirst for gold and silver, penetrates every nook and corner and brings with him his manners and customs which are not generally those of an exemplary Christian.

Among the women and children there still reigns true piety, and it is an edifying sight to see them assemble on Sunday afternoons to recite the rosary (part of which is

always sung) and the Litany of the Blessed Virgin. In the church of Oldtown, this is the devotion in place of vespers; it ends with the Benediction of the Blessed Sacrament. A little custom I observed during the forty hours' last December that I do not remember to have seen anywhere else. The members of the several societies connected with the church were assigned various hours during the day for the adoration. Wearing their different regalia they knelt in little companies of three or four and recited their prayers aloud, and their earnestness really moved one to devotion.

A word about our schools. Notwithstanding the great number of public schools, a very large number of Catholic children attend the parochial schools in Newtown and, what are really public schools, in Oldtown, for all the children attending school in Oldtown are Catholics and the Sisters receive the pay of public school teachers. The number in the various schools is: St. Mary's Parochial School (Boys), 140; St. Vincent's (Sisters' Convent) Girls, also Parochial School, 186; Old town, Boys and Girls, Public Schools, 159; Los Duranus; Boys and Girls, 110; making a total of 595 children under the care of the Sisters of Charity (Cincinnati). So we see that there is considerable hope for Catholicity in New Mexico.

Yours in Christ,

MICHAEL J. HUGHES, S. J.

OUR SOUTHERN HOUSES DURING THE YELLOW FEVER.

WITH AN ACCOUNT OF THE LABORS OF OURS IN FORMER EPIDEMICS.

A Letter from Mr. John Sherry, S. J.

COLLEGE OF THE IMMACULATE CONCEPTION,
NEW ORLEANS, Dec., 1897.

REV. AND DEAR FATHER,
P. C.

You have asked for some information of the state of our colleges and the labors of our fathers during the recent visitation of the yellow fever. Passing over the first outbreak at Ocean Springs and the excitement in New Orleans—all of which must be known to your readers—I come at once to how we were made to feel the effects of the plague.

On September 6, the plague announced its appearance in our midst by claiming a victim, a little boy only thirteen years old, one of the students of our college. The existence of a single case caused little or no dismay, as the lateness of the season made it more than probable that there would be no epidemic.

Three days later, September 9, the situation in New Orleans was changed by the official announcement of the Board of Experts, that there were twelve cases of fever in one single block; the infection was, however, confined to that one square, probably owing to the prompt action of the Board in placing the premises under strict quarantine. New foci of infection, more or less directly traceable to Ocean Springs, began to make their appearance in various quarters of the city, until it became plainly evident that sanitary and medical officers had their hands full. It may appear strange, but it is nevertheless a matter of fact, that while Carrollton with its approaching and neighboring boulevards is the cleanest and best kept portion of New Orleans, more cases developed there than in any other quarter. Matters began gradually to wear a more serious aspect and the Board of Health finally decided on Sept. 16, to have all the schools closed until further notice, in view of the danger from infection resulting from the gathering of a large num-

ber of children, some of whom might have been subjected to its noxious influence. In accordance with this decision, the Board on the following day recommended that all private schools, then in session, should be dismissed, and all public and private schools not yet in session should remain closed for the time being. This recommendation, stripped of the official etiquette in which it was clothed, amounted to nothing short of an order to be met with prompt compliance. That same day saw our bright hopes for the coming year nipped in the bud, and over three hundred boys dismissed for an indefinite period from our college halls. The professors, including the scholastics and those of the fathers who might be spared, were immediately sent by superiors to the villa, where there was no possibility of coming in contact with the infection. The students of Spring Hill College, who had gathered in New Orleans from various parts of the country prior to their departure for the college, were hedged in by the quarantine and being thus prevented from proceeding to their destination were disbanded and sent back to their respective homes. For many the return was almost impossible as they were literally besieged by the quarantines instituted at all points against the city. Rev. Father Moynihan, the Rector of the college, who had come to New Orleans to escort the boys to Mobile, was unable to re-enter his college until he had spent over thirty days in an uninfected locality. By these and other lesser inconveniences were two of our three existing colleges crippled and effectively placed 'hors de combat.'

Though the work of our colleges was thus interrupted, our fathers were kept busy in ministering to those stricken with the plague. During this visitation their labors were centered in the following infected localities: New Orleans, Mobile, Scranton, Biloxi, and Bay St. Louis,—practically the whole of the infected gulf coast. In the beginning of the attack, Sept. 14, Bishop Heslin of Natchez wrote to Rev. Father Superior as follows: "I have taken the liberty to tell some of the priests on the coast in case they are attacked by 'yellow Jack,' to ask you to send some of your acclimated yellow fever heroes to their help. I have none to spare myself, and most of my men, I believe, have never got acquainted with his auburn majesty."

Rev. Father Superior in reply promised to do his utmost to aid the bishop in any emergency that might arise and to this purpose offered those of his subjects whom he could spare. The opportunity was not slow in presenting itself, for on Sept. 30, the Bishop wrote again: "I write to ask whether you can send an acclimated priest to Scranton, as

Father Baur is dead. He died of the 'prevailing' last Sunday. I did not know of his sickness until he was dead. The pastor of Ocean Springs attends to the calls in both places, but owing to interrupted travel and distance, I fear it is too much for him. It appears the people are not or at least were not allowed to go to Mass there, but I presume the embargo is or soon will be raised. Woe to the sick and the small missions! Their only resource seems the mercy of God and an act of perfect contrition. This quarantining will modify theological opinion, as to the duty of priests to attend the sick. They may be able to go, but they cannot return until after the danger and meanwhile their other charges are forcibly neglected." Rev. Father Superior, who was then at Macon, Ga., determined to proceed to New Orleans, that being on the scene of action he might be better able to provide for emergencies. He brought with him Father Faget, who left the train at Scranton, Miss., leaving Rev. Father Superior to continue his journey alone. Some extracts from the few letters which Father Faget in the intervals of his laborious duties managed to write may give an idea of the situation. He writes under the date of Oct. 19:—

"I have been kept pretty busy these last days, as the fever is still spreading here. I visit on an average about fifteen sick people every day. Last Thursday evening I administered the last sacraments to a poor orphan girl of about sixteen, who died half an hour after my visit. She was in a Protestant family, but, happily for her, a Catholic woman happened to be there that evening and rushed in all haste for me. The sick girl was too delirious to receive the Viaticum which I had brought with me. Last Friday at 1.30 A. M., I was called to the bedside of a dying child. Shortly after Extreme Unction the child began to rally; she is now fairly on the way to recovery, although she had had eight spasms of black vomit and the attending physicians had given her up as lost. St. Ignatius' water, which I have distributed freely, has done wonders and is now greatly in demand. Next Tuesday, the 26th inst., thirty days since Father Baur's death, I shall offer up a solemn requiem Mass for the repose of his soul." Letter of Nov. 8: "The last week of Oct., I was kept very busy, having several sick people to attend. The solemn requiem Mass for Father Baur was, considering the circumstances, very well attended. The night before, I was obliged to hurry from one dying person to another, to give them the last Sacraments. Of three men whom I visited, one had not practised his religion for a number of years; the second had only been bap-

tized a Catholic, and the third had been baptized unconditionally by me the previous morning. At the very moment when I was baptizing him, there stood outside the door two Protestant ministers, who, although they did not make any remarks to me about the matter, made out as if they were much disturbed over the fact and as if they had been interfered with. The saddest case of all occurred on All Hallow Eve. Two doors from the presbytery a woman was dying. After making inquiries to find out if she was a Catholic, I called at the house one evening as she was not expected to live through the night. I called, though expecting a refusal to see her on the part of her father, a renegade Catholic and a rabid Knight of Pythias. It turned out as I expected. The old man, after some lies and much confusion, confessed that she was a Catholic, but said that under no circumstances would he allow a minister or priest to enter his house. I wound up by telling him, "Then, sir, you take the responsibility before God upon yourself." His daughter died the next evening and was buried the following day by a Lutheran minister and the Knights of Pythias. This parish, which is strongly Catholic in point of numbers, is mostly made up of lukewarm Catholics and Catholics in name only. The root of the evil lies in the fact that nine out of every ten of the Catholic men belong to secret societies; a second cause is the great number of mixed marriages."

The next place to claim the assistance of Ours was Bay St. Louis. The pastor of this parish had just died while visiting his home in France. The assistant priest, who was thus left alone in charge, caught the fever which was very prevalent in that place. Father O'Shanahan was sent thither and reached the Bay just in time to administer the last sacraments to Brother Æmilian of the college in charge of the Brothers of the Sacred Heart. The father worked zealously for about a week when he himself was stricken and subjected to a very critical attack, and thus for a third time was Bay St. Louis bereft of a priest to administer to the sick and dying. Father Slevin, who had never had the fever, being the only available man at the time, was sent to fill the gap, until he was replaced by Father Biever who had but just recovered from a severe attack contracted while visiting the plague-stricken in New Orleans.

At Biloxi matters were not much better. The parish priest fell sick and acting on the advice of the Bishop telegraphed to us for aid. Father Bertels, Vice-President of the college, was sent to the scene, where he labored for a short time before catching the infection. His attack,

although not very serious, incapacitated him for the time for work in the ministry, so Rev. Father Superior was again obliged to call on Father Slevin, who proceeded at once to Biloxi. There he remained until the parish priest was again at his post. Father Bertels, on his recovery, returned to New Orleans only to find Father Slevin down with what eventually proved to be a most severe attack of yellow Jack from which however he eventually recovered.

Fathers Beaudequin and Heidencamp, in charge of our parish in Mobile, together with Father Downey and two scholastics at New Orleans complete the list of victims among Ours. We have reason, therefore, to be thankful to Almighty God for the fact that, in spite of the number attacked and the frequent intercourse which Ours had with the infection, not one succumbed. As several of the secular priests of the city contracted the malady, our fathers were kept busy with their sick calls and other parish duties, so that even with our large number each one was obliged to duplicate on Sundays.

On Nov. 5, Rev. Father Superior received the following letter:—"I cannot tell in words how grateful and obliged I am to you for having supplied so many fathers to the stricken parts of the coast and that at the risk of their lives. I have tried to keep informed about the condition of all and I am satisfied now that they will pull through. If there is any consolation in it, it is in a way an advantage to have had the fever, as it makes one "immune" for other occasions which are quite possible as is proved by this year's visitation. Thanking you again for the help given and the generous offer made, and wishing yourself and the fathers health and abundant blessings, I am

Yours sincerely,

✠ T. Heslin,

Bishop of Natchez.

The secular priests and the religious communities of both sexes were affected more severely by the scourge, as two priests, three brothers of the Sacred Heart and several sisters fell nobly in the sacred cause of duty. Of the total number of cases—4755 up to Nov. 23—officially reported for the infected region, New Orleans lays claim to 1875; while of the total number of deaths—492—the same city claims 281.

If with an outbreak so mild and a mortality so scant, the opportunity for zeal was so great, we may imagine what a field our greater epidemics of by-gone years have furnished

for the devoted labors of our predecessors in the Lord's vineyard. It may prove of interest to recall here something of what our fathers have done in past visitations of the plague. The memoirs of Father Duffo, supplemented by the researches of Father Widman, enable us to do this, and the following items have been drawn from these sources. Fathers Duffo and Curioz are among the few remaining heroes of our early great epidemics. The former will celebrate, almost simultaneously with the appearance of this account, the golden jubilee of his elevation to the priesthood. Father Curioz inaugurated the late outbreak with a similar celebration. These precedent and consequent jubilations may seem incongruous, but to heroes is it granted to disregard the incongruities of circumstances. Among those who have gone to their reward, noteworthy for their work among the fever-stricken, we may mention Fathers Jourdan, Hubert, and Abbadie. I must tell you of their exploits as given in Father Duffo's memoirs.

In the beginning of 1847, Father Maisonnabe was sent to New Orleans by the Provincial of Lyons in the capacity of Superior of the Mission. One of his first efforts resulted in the foundation and humble beginnings of our present residence and college. In the midst of his numerous and arduous occupations, he tried to find time to visit the sick and thus became the victim of his zeal, being carried away by yellow fever on Sept. 12, 1848, after having preached at the funeral of the first Redemptorist Superior, Father Tchakert. Early in 1847 he had offered himself to Bishop Blanc for the service of the plague-stricken, but had been refused. In the year 1853 yellow fever broke out on the 22nd of May and lasted until the beginning of November. Father Jourdan, who was residing in Baton Rouge as Superior of the Mission, wished to send one of the fathers from that place to the assistance of those in New Orleans, but perceiving some hesitation on the part of the one he wished to send, he came himself. For two or three weeks he worked very hard, but at last he got the fever and for the balance of the time he was put " hors de combat." Father Duffo remained alone on the field of battle, which then comprised the greater part of the city as it now stands. Several priests had died in the city and those who remained were unable to attend to their duties. The fever raged more violently from Aug. 15, till Sep. 8, and during these three weeks four hundred deaths on an average were reported in the papers every morning. Father Duffo for his part gave the last sacraments to eighty or ninety persons every day and these it may be added, were not mere sick calls, nor mere visits. In

the same year (1853) Vermillionville, then a small village called Lafayette, was deprived of its pastor. The Archbishop, Mgr. Blanc, was much embarassed as he had no priest to fill the vacancy, so he applied to our Fathers and Father Duffo was sent there. The sights that met his gaze were most appalling; panic was general; parents abandoned their children, and children left their parents on their sick beds. One of our fathers from Grand Coteau, having administered to a dying man in the vicinity, was obliged to hire some persons to bury him the next day.

Father De Chaignon (S. J.) replaced Father Duffo in January, and the latter was sent to Natchitoches. During the following summer the fever was very bad. In the Spring of 1855 Father Duffo came back to New Orleans. The fever again broke out, and although not so severe as in former years, there were many victims. We lost four of our Mission; viz., Father Plantaz at New Orleans, Fathers Adams and Gilles at Baton Rouge, and Mr. Roux at Grand Coteau. For the next two years the scourge did not appear in epidemic form, but in 1858 it was very violent; from the very first the patients' brains were severely affected and in most cases they succumbed after two or three days. From 1858 until 1867 we had no epidemic, as for a great part of that period quarantine was kept very strictly by the federal authorities; but in 1867 it broke out again. The fever was of a mild type, and although a great number were attacked, the mortality was not so large as in former years. In the Têche parishes though the type was equally mild, the number of patients was very great and many fell victims for want of intelligent care. Father Abbadie alone, between the middle of August and the middle of October, attended over eight hundred cases in New Iberia and Lafayette; amongst the number there were several priests. At Washington, La., the parish priest fell sick and was administered by Father Benansse of Grand Coteau. Our two Fathers Nachon and De Chaignon sent thither died, there being but an interval of a fortnight between the dates of their deaths. In 1869, Key West, Fla., was visited by a severe epidemic. Of three Spanish Fathers that were sent from Havana to assist the parish priest who was stricken down, two—Fathers Aviño and Enciso—died within a few days. In 1870 the scourge fell upon Mobile and its vicinity. Though several of Ours were attending the sick, no one was ill, and for Ours and our students the only effect of the epidemic was the difficulty experienced in travelling. On Oct. 30, Father Alexander Blanc died at Spring Hill but a few days after his arrival from Europe. In 1873 Memphis and Shreveport

became the theatres of a most violent scourge. Father Duffo was sent to the latter place, where four priests had already died; the good father arrived just in the nick of time to give the last Sacraments to the fifth, who died almost immediately after. His consoler was left alone for the rest of the epidemic which lasted till November. From 1873 to 1878 there was no sickness of a serious character; but in the latter year yellow fever broke out in several places, making Vicksburg the chief scene of its ravages. In that city two priests died of the fever and thus others fell sick, so that the whole burden fell on the shoulders of Bishop Elder (the present Archbishop of Cincinnatti) who happened to be in Vicksburg at the time. After some time he was obliged to cease from his labors; his sickness became very severe and some papers announced his death. Father Duffo appeared on the scene, and on very good authority informed the convalescent prelate that, in Baltimore a funeral service had been celebrated for the repose of his soul.

In New Orleans the epidemic was less severe yet we had a victim—Father Julius Maitruques. The next outbreak took place in Jacksonviile, Fla., in 1888, where one of the first attacked was Bishop Moore himself. His illness, however, lasted only a few days, after which he did valuable service in the ministry. Three of his priests had died successively at Tampa, which determined him to have recourse to our New Orleans Mission. Father Duffo was sent to Jacksonville and later on Father de Carriere to Tampa, where he arrived when the epidemic was on its decline. His services rendered to the diocese of St. Augustine became the cause or occasion of our Florida Mission.

The fatalities of former epidemics have inspired a fear that each fresh outbreak may prove to be but a repetition of the past, hence the widespread alarm which during the late visitation resulted in all but a universal panic. After twenty years of endeavor, after a period of anxiety followed by one of prosperity, New Orleans and her sister cities have suffered at the hands of alarmists far more than they have from the disease. We have learned, however, from the lesson of the outbreak that the price of freedom is perpetual vigilance, and there is no reason why we should ever again have the fever in our midst, unless as the result of criminal negligence. The city of New Orleans has been set back possibly for years, but then it is a wonderful city in recuperative powers. The waters come upon us, we fight them away; the storms blow down on us, we combat them

successfully; and now that the fever has come and gone again we shall strive to do what we have often had to do ere now, get over it.

Yours in Christ,
JOHN SHERRY, S. J.

II.—SPRING HILL.

Not for years were Spring Hill's prospects so bright as at the beginning of last September. The opening was to take place on the 8th and Father Rector had gone to New Orleans to make arrangements for the reception of those coming from a distance. He had learned that nearly all the old students were to return, and a goodly number of new boys had applied and been accepted. According to the lowest estimate, far more than 100 boys would have been present at the inauguration of the session. They were assembled in the Crescent City in readiness to take the train for Mobile, when they were suddenly informed that they would not be allowed to proceed on their way, as Mobile had quarantined against New Orleans on account of the reported outbreak of yellow fever. Nothing was to be done but to send the boys back to their respective homes and await developments. This Father Rector did, after vainly trying to procure a permit to Mobile for those at least who did not reside in the city.

Though the bulk of the Spring Hill students were either residents of New Orleans or had to pass through it, and were therefore debarred from entering Mobile, still, there were some who had come from uninfected districts or before the establishment of the quarantine. On the 8th of September, there numbered twenty-eight, actually present in the house. The question was, Were we to open school with this small crowd or declare the college closed until the epidemic was at an end. A telegram received from Father Rector in answer to the above question, settled the matter. It read, "Begin school to-morrow, as usual." So, on the 9th, we had "Schola Brevis" with a thin scattering of boys in each class. No professor had more than five, some had only two. Still everyone understood the situation and faced it cheerfully. Later on the number of boys increased slightly, thirty-five being the maximum up to December. Some of our students, unable to enter Spring Hill, went to colleges situated outside the infected belt.

We had regular class-order during the whole time of the

fever, feeling secure in our peaceful abode, even when surrounded by a panic-stricken world outside. The boys were happy; they amused themselves a great deal, and kept in the prime of health. There was no sickness at all among them, although at times the germs came within pretty close quarters. Refugees from Mobile had moved out to the hill, and, as was to be expected, some of them carried the infection along with them. Two or three cases were reported in our immediate neighborhood, but, thank God! no microbes came our way, and, we were able to show a clear bill of health after the epidemic. This has been an excellent advertisement for the salubrity of our location.

Leaving aside the part which our pure, bracing atmosphere contributed towards keeping away the fever, we were also indebted for our good fortune to the rigid precautions we took to prevent the transmission of the noxious germs. A strict quarantine against the outside world was established. All non-resident workmen were dismissed; those indispensable for the work of the college were lodged in outhouses. Ours were not allowed to go to and from town; visitors were kept away from the premises; even the butcher was ordered to deposit the daily allowance of meat near the gate at a distance from the kitchen. Fumigation was also brought into requisition. Besides these natural measures, we had recourse to the supernatural, making a novena with benediction every day, to implore God in His mercy to spare us from the visitation of the fever. Our prayer was heard and we escaped unharmed. In the city of Mobile, Father Beaudequin, of St. Joseph's Church, who with noble self-sacrifice attended numbers of the fever-stricken, was himself attacked by it, but got through safely.

On the 3rd of December last, after "Yellow Jack" had been ousted by Jack Frost, the college received a contingency of about fifty students. This number was swelled by others who dropped in at different times, until at the present writing the attendance is 101. We look upon this as very good, when we consider the inauspiciousness of our opening. As things now stand, we have to squeeze the matter of ten months into about seven, and for this reason, the holidays will not be as plentiful this year as last. We had regular class during Christmas week.

On Wednesday, the 5th inst., our first monthly exhibition took place in the course of which, the rhetoric class treated us to some choice essays bearing on oratory.

C. D. Barland, S. J.

III.—GRAND COTEAU.

At the scholasticate of Grand Coteau in western Louisiana, more inconvenience was caused by the dread of the yellow fever than elsewhere by the epidemic itself. Though not a single case of sickness had occurred in the neighborhood, such was the terror of the whole population, that the severest quarantine regulations were adopted and carried out. For six long weeks, no trains were allowed to run, and all circulation and intercourse with the outside world were cut off. Armed men guarded the approaches to the towns and villages, and citizens and strangers alike were prevented from coming in or going out. As a first result of these measures, our community lived during these six weeks a life not unlike that of hermits, being deprived of letters, newspapers and messages of every kind. In the second place, the serious problem had to be faced of keeping the community supplied with the necessaries of life. The small stores of the immediate neighborhood were unable to renew their supplies, and provisions began to be scarce. Thanks to the skill, energy, and fearlessness of the procurator, Father Coffee, what might have been a serious difficulty, was successfully averted. Want and sickness did not make their appearance at Grand Coteau; the only real inconvenience caused by the yellow fever being the prolonged isolation, and uncertainty concerning the situation elsewhere.

ALASKA—FROM THE YUKON AND THE KLONDIKE.

A Letter from Very Rev. Father René enclosing Letters of Fathers Crimont, Barnum, and Judge.

St. John's College,
Fordham, N. Y. City,
January 29, 1898.

Rev. and Dear Father,
P. C.

To redeem the promise I made when I was with you about two months ago, I forward to Your Reverence portions of letters which I have received from our fathers on the Yukon since my return to the States in September last. I will give them as they are and in the order of time they came to hand. If devoid of any other interest, they will enable Ours, I think, to realize three capital facts concerning the Alaskan Mission.

The first is, that whilst all communications whatsoever are cut off early in October between our missions situated on the middle or lower Yukon and the outside world—which means not only the civilized world but even the missions on the upper Yukon and Juneau—the missions in Dawson City and Juneau continue during the whole winter both to send and to receive letters by regular post. Hence it is a great advantage for the Prefect Apostolic to reside in Juneau, whence he can during the winter attend to the needs of this part of the Prefecture Apostolic, and at the same time correspond with the Upper Yukon region and the civilized world at large, from which help, provisions, and the solution of all our difficulties have to come.

The second fact is, that, owing to the great extent of our mission, and consequently the enormous distances which separate our houses from each other, whatever may be the foresight and diligent care of those in charge, their plans are certain often to fail; for letters, provisions, help and services of every kind are exposed to come too late or not at all. This fact alone would be enough to show how trying must be the situation of our fathers in regard to the very essentials of life, and how God's Providence is truly the only hope of the missionaries in Alaska.

The last fact, one which cannot escape the attention of all those who will peruse these simple letters of our fathers in Alaska, is that no other mission of our Society has ever been, I believe, so much in want of men as our mission. However, it cannot be always so, when I consider the rule according to which the missions of our Society should be conducted; viz., "that in the so ample vineyard of Christ our Lord"—to use the very words of our holy Father St. Ignatius—"this portion of the vineyard is to be selected and fostered which is in the greater need, both on account of the lack of all other workmen therein, and because of the miserable condition, and distress of its inhabitants and their extreme danger of eternal damnation." Where would be found, I ask, on the face of the earth another mission of our Society, which reproduces as well as the Alaskan Mission all the features indicated in this remarkable passage of our Constitutions? (Cf. Const. p. vii. c. 2. Decl. D.)

I will say no more, but I ask you now to listen to the voice of our beloved fathers themselves coming to us from the distant field of their labors and sufferings. The following letter, dated from St. Michael's on the last day of August, comes from the pen, or rather the heart, of Father Crimont. It reached me at San Francisco, as I was slowly recovering from my sickness.

Rev. and Dear Father,
P. C.

You know how anxious we are to hear in what condition of health Your Reverence arrived at San Francisco. Though Bishop Rowe's kindness and nursing care is, by a singular attention of God's providence, bestowed on you, and our prayers accompany you, still we are not without fear on account of the fatigue of the voyage and the want of comfort on board a ship during a long navigation on the Pacific. So a letter from Your Reverence upon arrival of the "Excelsior" at San Francisco will greatly relieve us.

The steamer "Hamilton," on coming down the Yukon in August made a long stop at Holy Cross. A grand reception, even a concert, was given to the passengers, who were amazed at what they saw and heard. They showed their lively interest in the work of the Mission by spontaneously passing the hat three times around for a collection in behalf of the Sisters of St. Ann. I do not know exactly what the offering amounted to, but the moral effect was great.

How differently the Presbyterian superintendent of edu-

cation in Alaska behaved a few days before on a similar occasion! Dr. Sheldon Jackson—for thus he is named—has visited this year the Yukon Valley for the first time since the fourteen or fifteen years he is in charge of the schools. He came to Holy Cross and asked for a copy of the printed "Tinneh" catechism and prayers, which Father Ragaru immediately handed to him. The great doctor then opened his purse and gave to the three boys who had printed the book fifty cents. I must close this note, as the steamer is on the point of going. Recommending myself and all Ours to your holy sacrifices,

I am, etc.,
R. J. Crimont, S. J.

At the same time came from Dawson City, on the Upper Yukon, a note dated the end of August. It runs thus:—

Rev. and Dear Father Superior,
P. C.

It was a great disappointment for all here, miners and prospectors of all denominations and nationalities, not to see the Sisters of St. Ann on board of the "Alice," as they expected them for the opening of St. Mary's Hospital. I need hardly say that my disappointment was still greater than theirs. But God knows what is best for us. The hospital is finished, and the sisters' house and the church are going up rapidly. I hope still that the sisters will come up this fall; everything else here is going on well, and I look for a prosperous year. There are many Catholics pouring in, so I shall have plenty to do.

Wishing you a very happy voyage and an abundant blessing on your work, I am your humble servant in Christ.
Wm. H. Judge, S. J.

The Sisters of St. Ann themselves, through a letter of their superioress, Sister Mary Benedict, dated on board the Steamer "Alice" Sep. 20, confirmed the sad news that no steamer was able to convey them further than Fort Yukon on the Arctic Circle. The shallowness of the water at what is called "the Yukon flats," where the river is about twenty miles wide, was the cause. They were therefore compelled to return to Nulato. Their intention was to spend the winter season there, trusting that the first boat next spring would afford them an opportunity for reaching their destination. But their intention was to be frustrated, as appears from the following letter of Father Crimont:—

St. Michael's, Oct. 3.

Dear Reverend Father,
P. C.

At last the steamer "Excelsior" has returned from San Francisco and brought us the news of your safe voyage and recovery. Deo gratias! We were very anxious to know this and much more. Unhappily no letter came from Your Reverence, as we expected. It was a relief indeed to hear that you so well conquered the evil which caused you so much suffering up here and had alarmed us so much.

As I have but a few moments left before the "Healy" gets off on her trip to the Russian mission of Andriefski, I beg Your Reverence to pardon me the hasty style and manner of this letter.

Since your departure no steamer has been able to pass the Yukon flats. So the sisters were brought back a thousand miles to Kosyrefski. We tried to have them stop at Nulato and begin at once the school we intended to start there next year; but no provisions could be got there. We tried every possible device and applied for help to both trading companies, but all in vain. So this plan also had to be abandoned.

Brother Cunningham, however, is to stay at St. Peter Claver's house. His occupation will be to repair the existing buildings which sadly need it,—a fact you were able to convince yourself of when on the spot in August. He will make them habitable for this winter and at the same time try to prepare the materials in advance for the day school contemplated in this mission.

Rev. Father Tosi left by the "Bertha" on Sept. 13. The Alaska Commercial Co., was very kind to him and said they would gladly take him gratis to San Francisco. But as his coming to Alaska twelve years ago was saddened by the murder of Archbishop Seghers, his going was also to be saddened by a tragic event. The agent of the Alaska Commercial Co., Mr. Wilson, had given orders to his assistant agent, Mr. Linz, to fire the four guns off at St. Michael in honor of Rev. Father Tosi. This was a distinction never accorded before to any "cleric" in Alaska, not even to Bishop Nicholas, the representative of the Czar. So, when the "Bertha" blew her whistle, three guns were heard. Mr. Wilson and party, who were on the sea returning from the "Bertha" were wondering why the fourth cannon was silent. They knew too well why, when they came ashore. Mr. Linz in firing the guns had been seriously wounded. A premature discharge of the third canon had thrown him

rolling down the slope of the rocky bank. His right arm was frightfully lacerated and his left hand was horribly burnt. Luckily the doctor of the "Bear" was at hand. He dressed his wounds the best he could; but Mr. Linz will have to go to San Francisco to receive proper attention.

We have heard that Father Tosi went straight from Unalaska to Juneau. Father Post writes to me from Akularak that Father Parodi's health has been good so far. Nothing new from Nulato or Kosyrefski. All are exceedingly anxious to see many Fathers and Brothers of our Society returning with Your Reverence in June. I am sure you will be able to make our Superiors realize how desperate our situation will be, unless devoted men are allowed to come to our rescue. The rush of white men has raised the value of Indian labor so much that we feel now more than ever the need of brothers in our mission. I hear to-day that the steamer "Alice" is frozen at the mouth of the Yukon. Up to the present there was some hope that a steamer would take me up to Holy Cross, at least part of the way. The ice has come and that hope is gone. It is too late. Please, Father, kindly pray for yours, etc.

R. J. Crimont, S. J.

The following item, addressed to me a few days later by Father Barnum, gave me some anxiety.

St. Michael, Oct. 6, '97.

Dear Rev. Father René,

P. C.

Yesterday Fathers Crimont and Robaut set out on foot to attempt to cross over the mountains to the Russian mission. It is six days' walk. Should a storm come on, they will be in great jeopardy. The Yukon is closed now, so they had no other chance. If you had mailed your letter from San Francisco to Father Crimont, he would have received it before he left; but as it came by private hand, it did not get ashore till last night, about a few hours after they had set out. We got the mail as soon as the "Excelsior" arrived, but there has been a storm during the past days and passengers could not be landed. So everything is mixed up.

Kind regards to all,

Your servant in Xt.,

F. Barnum, S. J.

A letter from Father Judge will give us interesting facts about the progress of the work of our Society in those

distant fields of the Upper Yukon district, better known now as the Klondike Region.

St. Mary's Hospital,
Dawson City, Nov. 15, '97.

Rev. and Dear Father Superior,
P. C.

I have so much to tell Your Reverence that I fear I will forget at least half of it, but I will have many opportunities for sending letters to Juneau, as soon as the river closes, and so I hope little by little you will get all the particulars you desire.

Although the ice began to form in the latter part of September, which was earlier than usual, the river is not closed yet, and this is something never known before. Since I have been in the country we were always able to travel on the river by this time, but now there is open water. This morning was the coldest we had, viz., 20° below zero, but it moderated during the day.

The first and most important news is that the Sisters of St. Ann did not get here. They came, it appears, on the "Alice" as far as Fort Yukon, but the water was too low for the boat to pass, and they together with Brother Cunningham returned to Nulato and perhaps, as I heard, to Holy Cross. In fact I received nothing from below, not even Mass wine. But thank God! I have enough of that, although you might doubt of its sweetness. I think it is all right, however, as we have had the same kind several years and Mr. McKenna's son tells me that it is the same as the bishop used in Victoria.

I was obliged to open the hospital towards the end of August and have had ever since an average of twenty sick persons. At first I took only temporary help, but when I found that the Sisters of St. Ann were not coming, I made arrangements for a permanent staff of nurses, cooks, etc., and everything is working as well as could be expected under the circumstances. All the sick are most agreeably surprised to find so much comfort, and all are loud in their praise of the good work we are doing and the great blessing the hospital is proving to the camp.

The fact that the steamers were not able to come up on the last trip has left provisions very short here. Many have gone down the river not having food enough for the whole winter, and many are paying as much as a hundred dollars a sack for flour, and it is hard to get it even for that exorbitant price. Many also intend to go away on the ice, but I fear some of them will perish. I need not tell Your Rev-

erence how they have been pouring in all the summer and fall, as you can see them passing through Juneau, and they are still coming every day. We see by papers and letters that the whole world is excited over the place and that tens of thousands intend coming here next spring. There is only one thing spoken of here, and that is "grub." For the last two months everyone has been busy trying to secure enough to eat for the winter. The Alaska Commercial Co., filled all the orders they promised, and luckily I had mine in time. The North Alaska Trading and Transportation Co., could only give each one a single sack of flour for the whole year. I think I will have enough of the essentials for the year, but many luxuries, in the relative sense of the word, which I expected in case the boats came, will be wanting.

The hospital building is finished, except the doors for the rooms. We had no lumber to make these, but we have curtains which will do equally well, if not better. The sisters' house adjoining the hospital is also finished and in use. The church is nearly completed, though the windows are not yet made, nor is it lined. We are using it, however, such as it is, having covered the windows with white muslin. We cannot live in it till spring, as there is no stuff to be had at the stores. My own house adjoining the church is also closed in and is used for a carpenter's shop, laundry, and quarters for all those employed around the hospital. After Christmas, I will send you a list of what we need for next summer.

My own health has not been of late as good at times as it might be, but I cannot complain. I had a slight attack of chills a few weeks ago, but I was not laid up at all. I have not missed Mass a single day, nor have I been prevented from attending to my duties. However, the work for a priest alone here is too much. I know Your Reverence realizes this fact, and you will leave nothing undone to increase our number. There are a great many Catholics here, we have every Sunday about one hundred at Mass. We have high Mass, sermon and Benediction of the Blessed Sacrament every Sunday, and a fair number of confessions and Communions day by day during the week. Of course, besides my spiritual ministrations to the souls of my increasing congregation,—chiefly composed of Canadians and Americans of Irish descent,—I have many other duties to discharge. For instance, I have to superintend everything about the hospital myself, seeing that the doctor's prescriptions are carried out in regard to medicine, and food, etc. Again the keeping of accounts is added to my other occu-

pations in the temporal order; all these things combined leave me but little spare time. Still I am happy for all that, and if God spares me, I hope to keep everything in good order until you come in the spring, when no doubt the Sisters of St. Ann will be up, also some suitable fathers will come to help me, or even replace me, as you may think best. Recommending myself and my work to your SS. SS.,

I remain ever your humble servant in Christ,

Wm. H. Judge, S. J.

We can see well practised in these letters, if I am not mistaken, this all important duty of the missionaries of the Society, as described by St. Ignatius: "Semper erit subditi, missionem suam, ut de manu Domini, hilari animo suscipere" (Const. vii. c. 2 decl. c.). All the above extracts refer only to the work of our fathers on the Yukon. Our work in the Juneau district is no less important; and besides there are five other districts of the same extent in the prefecture apostolic of Alaska. This is enough, I think, to convince everybody that the Society has in our Alaskan Mission work enough for the next century, and what St. Paul called "ostium magnum et apertum et adversarios multos."

Ræ Væ servus in Christo,

J. B. René, S. J.,

Præf. Ap. of Alaska.

THE DEATH OF FATHER TOSI.

Letters from Very Rev. Father René and Father Tréca.

St. Francis Xavier's College,

New York, Feb. 5, 1898.

Rev. and Dear Father,

P. C.

Since I wrote to Your Reverence about Alaska, the sad news comes to me of the death of Father Tosi. I recommend his soul to your prayers and holy sacrifices. His death was somewhat sudden, although not altogether unexpected. Doctor Simpson, who attended him, had told us that he might drop dead at any moment. Father Tréca has sent me some particulars about that event which may be of interest to all our fathers and brothers, especially those who were acquainted with Father Tosi. I subjoin his letter.

Juneau, Alaska,
January 19, 1898.

Rev. and Dear Father Superior, P. C.

Rev. Father Tosi is dead. His death occurred on January 14, early in the morning and suddenly. Since the beginning of this year, the father's health had very much improved, at least apparently. He was already speaking, quite in earnest, of being able to go back next spring to the Yukon. On the evening of Jan. 13, as Father Bougis had just returned from his visit to Sitka, we had all together a good lively recreation after supper. Father Tosi had said his Mass that very day, Jan. 13, and he declared his intention to do so again the next morning. He went to bed as usual, and his night was not disturbed, as far as I know, for, on the morning of Jan. 14, when I left him at half past five to go to church, he was sleeping soundly. He was in the habit of coming to church between half past six and seven A. M., when he could say Mass or receive holy Communion. I rang the bell for the Angelus at six, said Mass and made my thanksgiving. As he did not come even after half past seven, I went to the house to see what was the matter, and I found the poor father lying dead on the floor. The supposition is that on hearing the "Angelus" bell, he got up in order to come to church. He had already put on his stockings, trousers, and shoes, when he was struck with apoplexy or heart failure. The stroke must have been absolutely sudden, for his face was perfectly calm, without any sign of struggle or pain. The burial took place the day after, viz., on Saturday 15. There was of course a "Missa Cantata," at 9 o'clock, after which his remains were laid out in the church until 2 o'clock P. M. When the absolution was over, Father Bougis addressed the people in a truly pathetic manner. The church was crowded, and many shed tears. The Catholics of Juneau and Douglas Island behaved very well on this occasion. They would not suffer anybody else to touch the corpse, nor even let the hearse carry the bier, as usual, but they formed a large party, who by turns carried the remains down to the cemetery. There I planted on his grave that little cross, which had been carved a few months ago, by our friend Mr. Delaney, for the front door of the house of "Our Lady of the Holy Rosary" upon the hill. As soon as the snow has gone, I shall enclose the grave with a fence, and later on a durable monument with a suitable inscription may be erected upon his grave.

I recommend myself to your SS. SS.

J. M. Tréca, S. J.

So the fight of Father Pascal Tosi, is over; our divine Lord has called his soldier to his reward, when he was not more than sixty years of age. His memory shall never be forgotten among us. He had already worked with great zeal and efficiency during twenty-two years among the various Indian tribes of the Rocky Mountains, when divine Providence chose him for another field of apostolic labor entirely new. Archbishop Seghers was then starting, with the special approval of the Holy See, the great work of the conversion of Alaska to the Catholic faith, and our Society gave him two companions for that daring enterprise and Father Tosi was one of the two. The world was soon startled by the news of the tragical event which took place between Nuklukyet and Nulato on Nov. 28, 1886. The leader of the expedition was murdered. The good shepherd had been called to give his life for his flock at the very beginning. Father Tosi then remained in charge of the expedition. His indomitable energy fitted him well for his difficult position. He gathered around himself more companions, both fathers and brothers. Great progress was made in spite of obstacles of all kinds. Mission after mission was founded on the bank of the Yukon among the Indians of the interior, and also on the coast among the Eskimos. He secured the co-operation of the Sisters of St. Ann, and established schools where the native youth under their loving care was taught, besides the elements of human knowledge, the Catholic doctrine and received a true Christian training. The results of his zeal became soon apparent all along the great Yukon Valley.

The best proof of this glorious fact is that, seven years after the starting of the Mission of Alaska, the Vicar of Christ deemed that the moment had already come to assign to this mission of Alaska a distinct rank in the government of the Church. Everybody remembers how Pope Leo XIII., on July 17, 1894, erected the Prefecture-Apostolic of Alaska. This solemn recognition of our Mission, as a separate one, should convince the most skeptical minds of the advance made in the great work of the evangelization of Alaska during those few years, which have elapsed between the violent death of Archbishop Seghers and the quiet end of Father Tosi in Juneau.

Father Tosi, as a true soldier of Christ, fought valiantly. His battle is over, ours begins,—for the same cause and against the same opponents. A glance at the forces arrayed against us will enable everybody to realize our actual situation. First of all, the larger portion by far of this immense territory of Alaska, committed to our care, has never as yet

been trodden upon by the foot of any Catholic missionary. On the other hand, various Protestant denominations are anxious to occupy the ground first and spread their ministers in every direction. The Presbyterians, for instance, who have already succeeded in establishing their domination in the Juneau district, pushed on long ago to the far distant shore of the Arctic Sea. Anglican and Episcopalian bishops combining together, are trying by every means to seize the best positions on the Upper Yukon, the Porcupine, and the Tunana River. Again the southern coast of Alaska, including all the Aleutian Islands, is under the sway of Bishop Nicholas and the Russian priests of the Greek Church. Moreover we must acknowledge the fact that, notwithstanding what we have done up to this day, the gloomy yoke of Shamanism is still pressing hard over the neck of the adult portion of the natives on the coast and in the interior of Alaska. Our small number of Catholic missionaries, both fathers and brothers, is quite inadequate to cope with such a host of opponents of our faith.

And now behold a new element, and a powerful one, appears on the battlefield. I mean the thousands of miners and prospectors and white people, who are invading our Mission on all sides. It would be a mere waste of time to discuss whether this new element is desirable or not, for the victory of the Catholic cause in Alaska. We have no choice; we cannot possibly stop a current which has become irresistible since the discovery of gold in the Klondike region. Besides, among those white people thousands are Catholic. We must attend to their souls, since we are the only laborers in charge of the vineyard of our Lord in that country; we must consider them and, according to the doctrine of our Father St. Ignatius, use them as a means in the design of divine Providence to promote the cause of Catholicity in Alaska. Hence I conclude by saying that the demands at the present time are great and the laborers are few in our mission. "Rogate ergo Dominum messis ut mittat operarios in messem suam."

Recommending myself earnestly to your prayers and holy sacrifices, I am,

Ræ Væ servus in Christo,

J. B. René, S. J.,
Præf. Ap. Alaska.

THE SOCIETY IN PORTUGAL.

A Letter from Father Robert.

VILLA MANRÈZE, QUEBEC,
January, 1898.

REVEREND AND DEAR FATHER,
P. C.

In compliance with your request to write for the LETTERS an account of my sojourn in Portugal, I send you the following letter. Let me tell you first how I came to go there. I had been unwell for some time, and to get fairly out of reach of the many ills and troubles which our Canadian winters brought upon me year after year, I asked and obtained of our Father General Anderledy, in 1890, leave to seek in Egypt a milder climate and one more suited to my weakened constitution. I began my journey from St. Boniface, Manitoba, January 3, 1891.

After my annual retreat, which I made in the scholasticate of the Immaculate Conception, Montreal, I started for New York in the beginning of February, and the end of the same month found me at Paris. Father La Brosse, Provincial of France, with whom I had to settle the details of my journey to Egypt, was absent from the city. I waited during a month and a half for his return. When I met him, he gave me a kind and earnest invitation to stay in France, and to labor there in company with my former companions of the noviceship and scholasticate. He added that in case the winter in France should prove injurious to my health, it would still be time to resume the plan of going to Egypt. Under this proviso I remained in France till Dec. 1894.

During October of that same year, as I was much worn out by attendance on a number of Ours who were sick in our residence at Nantes, of which I was minister, I put before Rev. Father Platel, the Provincial and successor of Rev. Father La Brosse, the agreement made with the latter about my journey to Egypt. Having satisfied himself of the poor state of my health, Father Platel wrote to the Provincial of Lyons, who had accepted me four years previously, to inquire of him, whether he was still disposed to receive me for the mission of Egypt. In the meanwhile obstacles arose which prevented my going to Africa, so Father Platel,

proposed to me Portugal instead of Egypt. I replied that I was willing to go to Portugal, if I could be of any use there; but that I was totally unacquainted with the language of that country. Father Platel, who knew that a good number of Frenchmen and Englishmen resided in the capital of Portugal, then applied for my admission into Lisbon. Father Campo Sancto, the Provincial, an old acquaintance of Father Platel, gave a favorable answer, and I started at once for my new destination.

On the 5th of December I was at Bordeaux; and at 4 P. M. of the same day a tugboat took me on board the "La Plata," and my voyage to Lisbon began. On the third day of our trip we were able to discern the Portuguese coast, with its almost tropical vegetation. About 5 o'clock P. M., December 7, we entered the calm waters of the poetic Tagus, so worthily celebrated by the great Camoëns. Here, at the mouth of this royal river, the ships of every nation used to gather, either to exchange the products of a hundred climes, or to seek shelter from destructive storms, and no less destructive foes. At the time of her prosperity, Portugal could look with pride upon her experienced and victorious seamen, carrying her honored flag to the extremities of the earth. From the magnificent harbor of Lisbon— large enough to contain the fleets of many nations — she extended her empire and protection over land and sea. Even to-day Lisbon with her 350,000 inhabitants, is surpassed by but few of the other large European cities, whether we consider the picturesque site, the proportion and originality of her buildings, or the beauty of the surrounding scenery. Seen from a distance of about six miles, as the ship enters the Tagus at nightfall, the metropolis with the reflection from its many lights presents a fairy-like scene.

Next morning as we came on deck, we found ourselves surrounded by numerous crafts of every description, ready to transport men and baggage on land. In spite of the best will, I could not make out a single word amid the confusion of noises and shouts that greeted us on all sides. I finally succeeded in getting on board a small steamer that landed us at the "Alfandega" or customhouse, where our baggage was examined. I next hired a guide to show me the way to our residence in the "Rua do Quelhas, 6," where I arrived in about ten minutes. My guide and myself had taken the street car, or an "Americàn," as it is called here, no doubt in honor of the land where the true modern street car first saw the light. Three cents, or thirty reis, will take you to any point in the city. This, however, did not hinder my Mentor from asking five francs for the trouble I had put

him to. I of course expostulated, and even appealed to the authority and moral support of our brother porter; I reasoned that one dollar was too large a sum of money. Vain efforts; logic and eloquence availed naught; my guide shouted and gesticulated through my argumentation, pocketed the five francs, and proved once more that the porters and coachmen are the same everywhere.

I was welcomed at our residence by Father Provincial, Fr. Campo Sancto, in person. The letter announcing my arrival, and which had gone by way of Spain, reached its destination a day later than its writer,—a fact which would go to prove, that the Spanish trains are affected by December weather. During the following day I had the pleasure of meeting, quite unexpectedly, Father J. Cros, of the Province of Toulouse. He had come to these parts in order to consult the archives of the royal library of Lisbon, and prepare material for a new life of St. Francis Xavier. I have frequently had occasion since to ascertain and appreciate the wealth of ancient documents possessed by our Portuguese fathers, relative to the early history of our Missions. Father Provincial told me repeatedly how anxious he was to obtain numerous recruits for his Province, in order to set aside a number of them for the study of the archives. His idea is to prepare material for a monumental work on the history of our Society in this Province and its Missions.

After a day's rest, I began visiting the principal buildings of the city. Among its 146 churches, built almost entirely of the grey marble of the country, one of the finest beyond question, is that of the Sacred Heart, erected in the 17th century, by the liberality of Doña Maria I., Queen of Portugal, in fulfilment of a vow. No less remarkable for its history and architecture is the church of the ancient monastery of Belem, once in the possession of the Augustinian monks. This edifice has this peculiar feature, that although constructed of solid blocks of marble, it has vaults in its transept sixty square feet in area, without apparent support; thus sustaining an enormous weight over the empty space beneath. In front of this church of Belem were built, at a later period, two edifices to serve as monasteries for the above named Augustinian friars, then so much favored by the kings of Portugal. Even now one cannot help admiring the spacious cloisters of one of these monasteries, all built of solid marble. It is a large square, the side of which measures about 100 feet, and is entirely surrounded by vaulted cloisters from fifteen to twenty feet wide.

Many other churches of Lisbon deserve attention, but I choose that of St. Roch, as of special interest to Ours. It

formerly belonged to the professed house of our fathers of the old Society. Its walls and ceiling are still covered with the paintings and memorials of our Society; indeed to such an extent is the character of its former proprietors visible on all sides, that time seems hardly to have obliterated our titles to re-possessing it. This church, with the Pope's consent, was made over to the city; a transfer of ownership no doubt sufficiently warranted after the terrible havoc wrought among the sacred edifices by the famous earthquakes of 1755. To this same church of St. Roch's is attached one of the richest chapels in Europe. It was built in honor of St. John the Baptist during the 17th century; the expenses being defrayed by the Pope and several princes, and reaching, it is said, five million francs. The image of St. John Baptist over the altar, is an exquisite mosaic, which after nearly two centuries of existence looks like a recent painting. The wall back of the altar, and the altar columns are of precious stone and pure gold. On either side stand two enormous candelabra of massive silver. To keep these treasures from the rapacity of Napoleon's armies was no easy task. Some one hit upon the idea of burying the whole shrine under a heap of debris and rubbish; the plan was adopted and succeeded admirably.

During the reign of King Joseph the First, and of his prime minister, the too famous marquis of Pombal, the Society, before its expulsion from Portugal, had seven houses in Lisbon,—a novitiate, a scholasticate, two colleges, the professed house of St. Roch, and two residences. The Portuguese Assistancy comprised seven provinces,—two at home, two in Brazil, one in Japan, one in the Indies, and one in southern Africa. The present hospital of St. Joseph at Lisbon was once our college of Sancto Antonio; whilst the hospital of Mercy was once the second of our two colleges with a residence attached to it. All these churches and houses of our fathers of Lisbon were confiscated by the government during Pombal's ministry, and applied, with the Pope's consent, to public worship and works of charity, at a time when the city was still disfigured by the ruins caused by the earthquake of 1755.

Of all the past splendor and prosperity of our fathers in Portugal and in her colonies, nothing remains but the one Province at home, and abroad the missions of the lower Zambesi, in Africa, of Goa in the Indies, and of Macao in China. The Province numbers at present 292 subjects, has three colleges, an apostolic school, a novitiate, and seven residences. To one of these colleges—St. Fiel at Castello Branco—there is attached a scholasticate where 19 of Ours

are at present studying philosophy; the theologians are this year chiefly at Vals. To this must be added the three above mentioned missions, to support which sufficient men and money are alike wanting.

Of the colleges and residences the most important is our College of the Immaculate Conception at Campolide near Lisbon. As you issue from the city gates, you may see it at a short distance. The building is four stories high, quite modern, simple and imposing; its length in front, including the church, measures 450 feet. Four hundred boarders, the sons of the best families of the realm, receive their education here. A few of the boys, however, hail from India, South America, South Africa and the Azores. Portuguese college boys are as a rule of a quiet and studious disposition. If beautiful surroundings, fine scenery, and a pleasant climate can make a life of study cheerful, our boarders at Campolide are exceptionally favored. Rarely does the temperature either rise above 95 F., or fall below 41° or 42° above zero. A cool breeze springing up regularly at 2 P. M., and lasting till 9 o'clock at night, sweeps inland from the sea during the summer days. A tower eighty or ninety feet higher than the rest of the building, affords a view of the ocean and the steamers and ships entering or leaving the harbor, while during the winter storms the distant roar of the waves is heard, as they madly break against the rock-bound shore. Our boarders at Campolide pay 20,000 reis per month. The Portuguese like to number everything by the smallest unit; and as $1 is the exact equivalent of 1000 reis, it simply means that the monthly cost is $20. The college has no country house. For this reason an excursion is got up each month; and a suitable spot is selected and all go there, sometimes by rail, sometimes by steamer, sometimes in carriages, or even on foot. In this manner our boys become acquainted with some of the scenery of their land, and interested in its historical sites.

The new Province of Portugal dates its beginnings from the year 1828, when a mission was established at Lisbon by the Province of France to which it remained united till 1834. It was attached to the Province of Castile from 1840–1850. In 1828 the government of Don Miguel invited some Jesuit fathers from France. Rev. Father Godinot, the Provincial, sent Rev. Father Delvaux with four companions; they were received at the university of Coimbra, to the great delight of the people. I had the good fortune, while staying at our College of Vannes, in Britany, to learn from the lips of Father Delvaux himself, a circumstance which I must mention here. The Countess of Oliveira, the granddaugh-

ter of the Marquis of Pombal, called on Father Delvaux soon after his arrival. As soon as she was in his presence she threw herself on her knees before him, and, surrounded by her four sons, she besought the father's forgiveness and that of the whole Society of Jesus, for all the wrong her grandfather had inflicted upon our Order. She offered her sons as pupils to the Society, and secured for them the first four places in the very first college our fathers should open. At the sight of this noble lady and her children — the descendants of our great persecutor,—weeping at his feet, Father Delvaux could not restrain his own tears. In a voice broken by emotion, he spoke words of pardon and mercy in the name of the whole Society.

He was enabled to perform a greater work of charity. Two years later, on his journey to take possession of the College of Coimbra, Father Delvaux came to the little city Pombal, and "moved by feelings he could not express," he hastened to the church of the Franciscans, where he was able to offer the holy sacrifice, *præsente cadavere*, for the soul of Pombal, and whose remains had been waiting burial for the space of fifty years.[1]

Some time after, a complete history of Pombal's persecution was put into the hands of the Superiors of the Society in Portugal. But as since then the Society has enlisted among her children a great-grandson of Pombal, it was considered best and more in keeping with Christ's own example, to forget the offender's wrong and bury the very history of it in oblivion. The family of Pombal have in consequence become our most devoted friends and supporters.

The Society's return to Portugal brought about a wonderful reaction for the better in the religious spirit of the country. With the disappearance of hostile feelings against it, the Society was enabled to resume the work of regeneration more effectually. The government recognized the Jesuits in the colonies, and by so doing, recognized their institutions and thus strengthened their influence at home and abroad. One way of keeping up this influence is by the annual retreats our fathers give to the clergy, and to the students in the various episcopal seminaries, and by their missions to the people. The custom of making an annual retreat is becoming more widespread every year. The Cardinal Patriarch of Lisbon, besides an annual retreat, has engaged two of our fathers to give a triduum preparatory to the Communion of the first Friday of every month, in his two seminaries at Santarem. During these triduums our fathers hear the confessions of the students and pro-

[1] Cf. Crétineau Joly, vol. vi. ch. 5; Daurignac, vol. ii. pp. 264 and 288.

fessors. The Patriarch himself confesses to one of Ours, coming for that purpose to our College of Campolide, where he likewise makes his monthly retreat. With examples coming from so high, it is easy to judge of the improvement in the Christian life of the Portuguese people. We must not forget, however, the immense mischief done in this land in the seventeenth century by infidelity and freemasonry. Hell had lent its support to the dark and ruinous work, for the purpose of extinguishing forever the light of faith in the heart of the Portuguese nation; but God, in his mercy, has a remedy for every evil hatched by the powers of hell. The new Society reappeared; the slumbering faith of Portugal was awakened, morals improved, and souls began to grow in holiness. Thirty or forty years ago churches were closed on Sundays as soon as Mass was over, and remained closed till the following Mass, which often was said on the succeeding Sunday only. Many priests had to work to gain a livelihood which the government cared not to provide for them. Not a few clergymen of the old school of indifference could be found, old men too, constituting rather an encumbrance than a help towards progress in the faith; but the good example of the many gained ground everywhere, and now-a-days the shame and disgrace of those who did not follow the forward movement is patent to all eyes. Perhaps a little more firmness might be looked for in some of the prelates seated in the Cortès, when they are called upon to check the encroachments of the civil power; but here we touch upon a reaction which presents as yet great difficulties. Time and patience alone will be able to remove them.

During the month of August 1896, I witnessed, in our College of Campolide, the edifying sight of forty parish priests from Lisbon making an eight days' retreat in absolute silence and great recollection. The spectacle filled me with consolation, as I thought of the many souls these fervent priests would in turn train to virtue and holiness.

Such, Reverend Father, are a few of the things I witnessed in Portugal, and which seem like the good seed promising an abundant harvest in God's own time. I may in a few weeks find an opportunity of sending you a few items concerning my return from Portugal to America, by way of the Azores.

Recommending myself to your holy sacrifices and prayers, I remain yours devotedly in Christ,

S. Robert, S. J.

THE INDIANS AT ST. IGNATIUS MISSION, MONTANA.

Extracts from a Letter of Mr. Kenny.

What shall I say about the Mission? First get a *constructio loci.* A long valley, about ten miles in width, and fully fifty in length; enormous and very steep mountains form its eastern wall. First ranges, comparatively mere hills, with real mountains behind them run less regularly along the west. To the north, the plain in some places continues even as far as the eye sees. The southern edge is an uneven spur joining east and west.

Near the southwest corner of this valley, you see the Mission,—one large frame house, and the immense brick church very like the Church of the Sacred Heart at Chicago. All the rest are frame buildings. There is the boys' school, taught by scholastics; the Providence Sisters' school for large girls, and the Ursulines' kindergarten for girls and boys. Around these are a multitude of out-buildings, the largest of which is our mill. Around these again lie in promiscous disorder some fifty or more ramshackle huts and shanties in every stage of ruin. This is the town of St. Ignatius. The huts belong to the Indians and are inhabited about once a week. But I didn't mention the emporium of our city: De Mers' hotel, store, post office, butcher-shop, and a little of everything else. Near De Mers' are four neat frame houses.

Our school has about seventy boys, the best natured boys I ever saw. They range in years from twelve to eighteen; in class from 5th reader—two are in the 5th—down. They are called Indians, but they might as justly be called French Canadians; all races are well represented in this 'glomeration. Take five or six full bloods, and as many half breeds out, and the rest of the pupils look as much like any public school boys as do any other parochial scholars. There are unmistakably Hibernian faces, a couple of perfect little tow heads, the olive skin and boöps of Italian skies, a little Solomon Levi nose, and one representative of Africa's woolly-headed tribe; but Paris prevails.

My ideas in regard to the Indians and Catholic Missions are in a perfect seething of instability. My first impression

was cold disappointment. We have heard such persistently repeated praises of this mission, that probably our notions went of themselves beyond those of the writers or speakers. Certainly I was completely deceived either by myself or by others. I think it can be safely said that the Flatheads are as near to what is usually meant by civilization as they were sixty years ago, no more. But it is hard for us to get out of our Protestant way of looking at things. Civilization need not precede Christianity, as all history proves, and as I realized only at the Christmas midnight Mass.

From sixty miles or more through snow and rough weather whole families of these wild people came to assist at the Mass. Their dwellings on Christmas eve were such as surely made them realize the stable at Bethlehem. The whole nation, save Charlot's band, were here. Baptiste harangued his people at the entrance of the church just before midnight. At 12 they fired a volley and crowded into and really packed this huge church.

The singing and the solemn high ceremonies, the decorations and the crib were just as you see everywhere. Not until holy Communion time did I perceive the crowd. Then up the aisle came the procession, — the men on one side, brawny, eagle-eyed, wild fellows; the women on the other, little emaciated creatures. Baptiste, the chief, received first, then he stood at the sanctuary gate motionless as a statue, a symbol effecting order. I thought I had never seen a man look nobler in all my life. Such an eye, such an unconsciously grand face, such a pose, and, not least, that luxuriant grey hair standing up from the forehead and thence falling in venerable locks down on his shoulders. Meanwhile his people are approaching the railing, the men in blankets of every possible color and mixture of colors, the women with the little papooses tightly swathed in blankets to their backs. There the little copper face peeps out six inches above the mother's heads and coos at the priest when he distributes the heavenly manna. Three fathers were more than an hour in distributing holy Communion; and all this time I was lost in contemplation of Christ—the meek, the tender babe of Bethlehem—coming unto these wild untamable bosoms, and of these strange beings coming unto Him. "Thou hast hidden these things from the wise and prudent, but hast revealed them to the little ones. Yea, Father, for so it has been pleasing in thy sight," I thought. This is the sight, I believe, this is the fact, which takes the breath away from Catholic witnesses and drives them into rhapsodies about the Indian's virtues such as seem pure mendacity to dull onlookers.

Christmas afternoon I met Francis Saxa; this last name is a corruption of Xavier. Old Ignace who went to St. Louis so often to get priests to come among these people, and finally got Father De Smet to come, on his second trip took his two sons with him and had them baptized in our church there. Francis Saxa was one of those boys. He was then ten years old, and that was before 1840. As a child, how often I had heard of those brave Indians that came those thousands of miles for the black-gown! How little I then thought of ever seeing the face of one of them. As he stood before me, I felt a thrill of delight, such perhaps as was that of Napoleon's men when 4000 years were looking down upon them. I felt contemporaneous with Noah,—I was looking ancient history in the face.

Through Father Superior I gave him a print of the new St. Francis Xavier's Church in St. Louis. When Father De la Motte gave him the picture and said in Kalispel: "This is the church in St. Louis which replaces the one in which you were baptized," the old man kissed the picture and burst into tears. We were pained, but relieved when he explained, "Father, I wept because that is where I first saw the fathers." How much Jesuit history weaves around this man! He is not a Flathead, but an Iroquois. It was the faith implanted by Father Jogues and his companions that sent those delegations to St. Louis.

Pray for me,

L. KENNY, S. J.

FIRST EXPERIENCES IN THE COUNTIES OF MARYLAND.

A Letter from Father P. H. Kelly[1] *to Father Provincial.*

LEONARDTOWN, ST. MARY'S CO., MD.,
November 1, 1897.

DEAR REVEREND FATHER,

P. C.

Possibly, some of Ours may be interested in the first impressions made by "the counties," on a new-comer. Leaving Baltimore on Saturday afternoon at four o'clock, I reached Mechanicsville at eight. Next morning confessions began at six o'clock, Mass at seven, confessions again till half-past ten, sermon and four baptisms. The congregation

[1] Father Kelly returned from Jamaica last autumn and was sent to Leonardtown as "Operarius, et Missionarius excurrens."

was not certain of my coming, so there were only seventy-five to receive holy Communion. Dr. Morgan told me of a sick call seven miles away on the Patuxent, but he assured me that there was no immediate danger and agreed that Wednesday would be soon enough to go. I was driven to Leonardtown Sunday afternoon and met with a warm welcome from Fathers Jenkins, Richley and Lancaster.

On Wednesday, I started on my sick call, twenty-three miles away. Between Leonardtown and Mechanicsville, I lost my way twice. From the latter place one of my Mass servers went with me in the buggy. We reached the place at two o'clock, over roads that would be a disgrace to the worst part of Jamaica. The sick person was entirely conscious and waiting for our Lord to be her Viaticum. She died three days afterwards; since her death her sister and her brother-in-law have made their first Communion, they are over twenty-five years old. Reaching St. Joseph's about dark, I stopped over night and after Mass next morning, returned to town. I was in the house about twenty minutes, when an urgent sick call came from beyond Charlotte Hall, four miles outside of Mechanicsville. Father Jenkins kindly loaned me his horse and buggy and I started back over the same road. The sick person, an aged colored woman, was just conscious, her relatives were the only Catholics in the neighborhood. She died a day or two after my visit. On Sunday, after Mass at St. Joseph's, Mr. Luke Knott sent for me, he was ill with typhoid fever and had heart disease also. I anointed him. He died quite suddenly, on the following Thursday. Requiem Mass was to be said for him on Saturday at nine o'clock. That morning at half-past six, an urgent sick call with a note from Dr. Morgan came from Budd's Creek, ten miles away. I was on the road in fifteen minutes and in the house at 8.15 and on my way back to the funeral at 8.30. Mass was delayed until 10.30, the sermon was after Mass and prayers were read at the grave.

My second Sunday at Mechanicsville was preceded by nearly five hours' confessions on Saturday evening after a drive of sixteen miles. The last confession was heard at 10.15. On Sunday morning, work began at six o'clock, Mass at 8 and 10.30. There were 124 confessions, two sermons, baptisms, collection, pew-rents, blessing holy water, preparation for first Communion and six confessions and Communions after the last Mass. Two urgent sick calls awaited a very tired missionary,—one three and a half miles away, the other again on the Patuxent, in a different direc-

tion. We reached Mechanicsville at seven o'clock Sunday evening having travelled twenty-one miles in five hours, over roads worse than usual. Two baptisms, two confessions, and the Viaticum and Extreme Unction were administered to two persons before we returned. Another sick call during the week brought me to Mechanicsville and a mile beyond it, towards the Patuxent.

We began the nine first Fridays in St. Joseph's, last month. The Great Promise was explained on the Sunday before, and confessions announced for Thursday evening. There were eighty-five communicants to begin the novena of first Fridays. Some of my people walk five or six miles to receive holy Communion. At the "station" on Budd's Creek, where I said Mass last month, there were twenty-one communicants; three adults made their first Communion. At another place, four or five miles from the church, nine persons received holy Communion, they were fasting until nine o'clock or later as they knew I was bringing Communion to a sick person.

The districts in which my churches are situated contain a few small villages, the rest of the houses are scattered over large farms. Three thousand people thus placed are hard to reach, and as many of them are very far from the church and some are careless and others rather ignorant of their religion, the sects attract some of them and they attend the meeting houses of various "abominations," as Father Rapp calls them. The "strays" and the "hickory" Catholics are very special friends, some of them have met me and I have gone in search of others whose names I have received. So far only one has refused the sacraments.

This fragmentary account may help Ours to value the real missionary work that is being done in the despised "counties," without flourish of trumpets. Comparisons are odious, but there is a great deal of truth in what I heard from some of the older fathers when I was a scholastic at Woodstock,—"there is a great deal of foreign mission-work to be done in the 'counties.'"

Commending myself and my people to your prayers and and to your holy sacrifices,

I am, Dear Reverend Father,

Yours in Corde Jesu,

P. H. Kelly, S. J.

THE GOLDEN JUBILEE OF THE SOCIETY IN BOSTON.

Those of our readers who will look back to the article on St. Mary's, Boston, in the sixth volume of the LETTERS, p. 31, will find that this church and residence were made over to Father John McElroy as the representative of the Society by Bishop Fitzpatrick in 1847. The year 1897 was then the Golden Jubilee of our fathers taking possession of this church and parish, and of their entrance into Boston. It was determined to celebrate the event, and for several months previous to last October the fathers of the church, assisted by a committee of parishioners, were actively engaged in making fitting preparations. To this end, the upper church was closed for some months, and all church services were held in the crypt, thus allowing the artists and workmen to renovate the upper church, put in electric lights and make needed alterations. All was finished at the beginning of October and the jubilee exercises filled four days,—Oct. 3, 4, 5, and 6, 1897. It is not our purpose to describe these events at length, as this has been done in an elegant memorial volume[1] published by the church committee. It contains illustrations of the church, the former pastors, the sodalities, and of many of the parishioners, and historical sketches (1) Of Catholicity in Boston; (2) Of the Parish; (3) An Account of the Jubilee Celebration, and (4) Parishioners' Greetings. We shall put before our readers, as of general interest and as more suitable to the LETTERS, especially the historical addresses given on the occasion, and which were not reproduced in the memorial volume.

On parish day—Sunday Oct. 3—the solemn high Mass was sung by the Apostolic Delegate, Archbishop Martinelli. The assistant priests, deacons of honor, deacons, subdeacon, etc., were those who formerly belonged to the parish. The sanctuary was filled with clergymen, most of whom had belonged to the parish, and the church packed by parishioners and friends. The sermon was preached by Bishop Healy of Portland. The choice of this prelate was appropriate, as he is an old pupil and life-long friend of our fathers, and was much associated, in his earlier priesthood with the work of St. Mary's.

[1] Golden Jubilee of the Society of Jesus in Boston, Mass., St. Mary's Parish, Oct. 3, 4, 5 and 6, 1897, pp. 112.

Bishop Healy took his text from Ecclesiasticus chap. xliv. *Let us praise men of renown, and our fathers in their generation. . . . Let the people show forth their wisdom and let the church declare their praise.*

Your Excellency and Reverend Brethren: Let it not be deemed inappropriate that I should say that these Reverend Fathers in inviting one from a distant part of our country—and one whose age and infirmities might well excuse him from the task—to speak of what has been done by their lamented predecessors in this church and in what preceded, have shown their affection for an old pupil.

Of St. Mary's there are few now living who can say, as I can, that as a young priest, it was given to me to assist to hold up the sainted hands of the loved and sainted Father Wiley, who built at the first St. Mary's Church; to know every one, save two, of the priests who ministered in early days, and to have known every Reverend Father of the Society of Jesus in these fifty years. For I remember when the venerable Father McElroy returned from the war in Mexico and preached the retreat to us students at Holy Cross College. I remember, none better, when he was declared the pastor of St. Mary's Church. And it was my privilege in my early days of priesthood—now more than forty years ago—to be admitted to see, and in time to lend my feeble help to the work then so well begun, so well carried on; not once, but many times, preaching in the church, the old Church of St. Mary's. The gray heads in the accustomed places, had become quite familiar to me; and preaching afterward in the school chapel to the sodality, I almost fancied that the Reverend Fathers had admitted me to be a lifelong companion of their labors.

Who can tell the labor, the sacrifice, the self-denial of the man who first introduced Christian schools among us, and who, going forth from old St. Mary's, founded and built that glorious church and institution now called Boston College? Enough, enough, to have made the life of any one man illustrious; enough to have entitled him to the gratitude and to the praise of generations. And all his successors, one after the other, have passed, and each one seemed to have had a peculiar mission.

There was Father Wiget, whom the men of middle age so well remember as the founder and propagator of the great association which we call the Young Men's Sodality. How well do we remember it, and how well we knew the leading members of it, from those who died on the battlefield unto those who have distinguished themselves in the walks of civil life.

And then, as one after another I see them, rising up before me, is Father Brady, whose impressive personal appearance none can forget; and Father O'Kane and Father Duncan, each one devoting himself, one to found that institute of the

first boys' school, the other to building this glorious temple. These men, glorious in their days, have passed! They have all gone, we may devoutly hope, to reap the reward of their many labors, and to be forever remembered by a grateful people for their virtues and their sacrifices. "And now," as the book of Ecclesiasticus says, "let the people show forth their wisdom."

After speaking of the steadfastness of the faith shown by the parishioners of St. Mary's, amid trials and persecution of religious bigotry, the bishop continued:—

Fifty years ago the Fathers of the Society of Jesus came among you, and what church shall declare their praise? Here, it seems to me, we can say the Church declares their praise where a welcome was given the founder and his saintly associates. Year after year the doctor, the confessor, the martyr, the great and glorious benefactors of the ages, belonging to the Society of Jesus, stand upon the shore of eternity to welcome their companions in the same Society. We can to-day almost hear the praise, almost catch the congratulations with which the saints and angels of heaven declare the praise of all the generations of this illustrious Society.

One thing is certain — to read their whole history—the Church has known many enemies, has fought many battles, and every enemy of the Church of God has been by the same token an enemy of the Society of Jesus, and in every battle that has been fought since the beginning of their existence, they have always been foremost, and known by their learning, by their virtue and by their suffering. None have given more illustrious examples of Christian courage and of Christian self-denial. But it is not for me to rehearse their praises. The Church has from the beginning placed upon their institute the solemn seal of approbation, that few have attained; and rash, indeed, would be that man, of whatever degree, who would at this or any time attempt to rise up in the Church and oppose the institute of the Society of Jesus.

There may be, my brethren, for we are all human, there may be those who find some fault. There may be—who knows there may be among themselves many who find that they are not as holy as they ought to be. The most saintly are the first to accuse themselves. But as a society our Holy Father, Pope Pius IX.—I remember when the words were uttered—claimed the Jesuits to be the foremost oarsmen of the bark of St. Peter. And the Church everywhere, and the illustrious Bishop who preceded our present Bishop, the Bishop who introduced them into this congregation, and who watched all the progress of the church and college which now distinguishes your city with such vigilance, always had the sincerest affection for the Jesuits.

Let all that have known of their teaching; let all that are

known through their virtues and faith; above all, let all those like you and me, venerate them and honor their education, their constancy as friends, their tenderness as fathers; let all those who are of the Church show forth their praise.

And now, venerable Father, you who are the successor of illustrious generations that are passed, let me congratulate you upon this day and upon the half-century that has passed. Let me congratulate all this congregation upon what has been done in fifty years. Hardly can one realize that such a change has come over even the locality, and that in this temple, built by the sacrifices of the people, in this glorious temple, you are assembled to-day to do honor to God. But we—I speak as one of the grateful pupils; I speak as a friend—let us show forth their wisdom by the conduct which distinguishes us as Christians. Let the Church declare its praise. Yes, let us, by our lives of virtue, attest our debt of gratitude.

Let me say in your name, my brethren, as I say in my own, that every year of my life I shall celebrate, as I am celebrating now, with grateful prayers and thanksgivings, the day which I first met with the Fathers of the Society of Jesus. And to my latest breath I shall thank God, that he gave me as my instructor in faith an example of virtue that might well have made me a better representative of the religion which God has called me to teach.

In the evening there was another vast congregation at the celebration of the pontifical vespers. The church was lighted by the new system of electric lights, which showed to advantage the delicate tinting of the walls and ceilings, and brought into prominence the grand altar and its marble reredos. The Archbishop of Boston sang the pontifical vespers and the Apostolic Delegate occupied a throne on the epistle side. The sermon was preached by Father James T. O'Reilly, an Augustinian, on the "Origin and Progress of the Society of Jesus."

On Monday, the men's sodalities day, Father Scanlan, who had spent many years at St. Mary's, was the celebrant at the solemn Mass. In the evening the church was packed with men,—all guild's men and beads men of Our Lady. Besides the married and single men's sodalities of St. Mary's, there were large delegations from other parishes. Father Scanlan who was present when the sodality began with only sixteen members, gave a sermon on the Origin and Progress of the Sodality, which now has four thousand men enrolled on its books.

On Tuesday, the women's sodalities day, the celebrant was Father Francis Casey, and the sermon in the evening was preached by Father Macksey, an old St. Mary's boy, now a professor of Boston College.

On Wednesday, school day, the seven hundred children of the parochial schools assembled in the church for the jubilee Mass, which was sung by Father Byrne, the pastor. In the evening the children gave an operetta in the school hall. On its conclusion, Mr. Whal—whose father was so well known in the parish for having collected a sum of money for the schools which would be considered princely,—gave an account of the trials and tribulations of the fathers and parishioners of old St. Mary's. It was a masterly effort, and as it gives details concerning education at St. Mary's that cannot be found elsewhere, we reproduce the historical part of it from the "Pilot."

After speaking of the state of the Catholics and the great work done by them as apostles in Boston, Mr. Whal told of the history of our fathers at St. Mary's in the following words:—

In 1847 there was work for Catholic priests in Boston. The thousands that had come, the thousands that were to come in the near future, made it necessary that Bishop Fitzpatrick should add to his corps of assistants. Churches were too few,—schools were to be built, and the people needed more counsellors and advisers. No bishop could spare him a single priest, for in every diocese in the land the work in the vineyard of the Lord was great and the laborers few.

The time had come when he must call upon the Church's Imperial Guard, when he must summon to his aid the sons of Ignatius. He sounded the reveille and the first to answer "Adsum" was the patriot priest, John McElroy, the Jesuit chaplain that had dared the dangers of the battlefields of Mexico to bring cheer and consolation to the soldiers battling for the Stars and Stripes. Sixty-five years of a varied and active life had taught this veteran soldier of the Cross, that patience and determination might win victories which enthusiastic aggressiveness could never achieve, — that arousing men's passions and appeals to prejudice could gain no successes that were lasting, and that on the fair-mindedness of the great American people the Irishman and Catholic might confidently rely. He felt that with education and its uplifting influences, his people would be respected and powerful, and to the cause of education he and his associates first directed their endeavors. Twenty-five months after his own arrival, the Sisters of Notre Dame were here on his invitation, and in a modest building on Stillman Street, almost opposite the noble edifice in which we are to-night assembled, began the work of the Girls' School in St. Mary's parish.

For nearly three years was the school conducted in those narrow quarters. So pressed for room were the good Sisters, that, as one of them who is now in heaven once told me, the only place they could use as a dormitory was the attic above

the school, and this they reached, not by stairs, but by a ladder, which for their security they pulled aloft each night and let down when another day called them to their labor of love.

In 1852, the Otis Grammar School on Lancaster Street was purchased from the city, and thither the girls' school was transferred, and there it remained until 1884, when it found a permanent abiding place in this building. Of the good work which the girls' school has done during the forty-nine years of its existence, let the mothers and daughters of St. Mary's give evidence. The debt of gratitude which they and all of us owe to the gentle and pious Sisters can never be repaid.

The founding of a boys' school without delay was in the beginning also a pet object and ambition of Father McElroy, but scarcely had the girls' school been started when immigration almost doubled the number of his parishioners, and each year's influx made the need of another church more apparent. The boys had the public schools, and for the time being they could give St. Mary's lads secular teaching; but a larger church was absolutely needed, and must be built or bought, or hundreds of his flock could never assist at Mass or hear God's gospel preached to them. Halls here and there, temporarily hired, at first supplied the lack of church room. Later on, the chapel in the girls' school on Lancaster Street relieved the pressure at the old church. But a large and commodious church in the West End was absolutely needed, and Father McElroy sought for a site upon which to build.

In the locality that he chose private owners refused to sell. On Leverett Street, between Causeway and Cotting Streets, were the jail lands, which the city, by an agreement dated Nov. 25, 1851, had covenanted to convey to one Josiah L. C. Amee, subject to certain restrictions, the principal of which were that upon the granted premises there should be constructed no buildings less than three stories in height, that the exterior walls should be either brick, stone or iron, and that the structures built upon the premises should be used for no other purposes than as dwelling houses or stores.

There were thirty-one house lots in all, ten fronting on Leverett Street, ten more fronting on the westerly line of what is now Wall Street, and the remaining eleven upon the opposite side of Wall Street. The bed of so much of the present Wall Street as lay between the lots on both sides of the street was also included in the grant, but the purchaser agreed that the city might take the same for the extension of Wall Street free of cost, and the city so did. Col. Amee built ten or eleven houses upon the easterly side of Wall Street, but found purchasers for less than half of them. He sought to dispose of the vacant lots on the opposite side of the street, but owing to the strict building restrictions contained in his agreement with the city, he received no bids. He petitioned the City Council for a release or modification of the restric-

tions, so far as they affected the vacant lots on the westerly side of Wall Street, and the committee on public lands, acting under a vote of the City Council, on March 9, 1853, modified the restrictions on the Wall Street lots so that the prohibition ran against only "buildings to be used for manufacturing or mechanical purposes, stables, gasometers, bowling alleys, billiard rooms, or buildings to be used for any business or pursuit deemed by the Mayor for the time being improper, offensive or injurious to the neighboring estates," in other words, any sort or kind of a dwelling-house or other building not expressly prohibited by the modified restrictions might be constructed on these lots. Col. Amee received a duly certified copy of the vote modifying the restrictions, and offered to sell the land to Father McElroy for a church site.

The Wall Street lots had a frontage of about 223 feet, with an average depth of only 61 feet. This lot was not deep enough for the construction of a church, and Father McElroy declined to buy unless he could at the same time purchase the lots on Leverett Street also, which would give him a site about 219 feet long and 135 feet deep. If he could secure such a lot, he would have ample room for his new church, and land enough upon which to build a school in the years to come. Colonel Amee was willing to sell, and Father McElroy entrusted the examination of the title and drafting of the papers to N. I. Bowditch, Esq., then the conveyancer for the Massachusetts Hospital Life Insurance Company, and recognized as the ablest conveyancer in Boston.

Mr. Bowditch examined the title and reported that the original restrictions had been removed from the Wall Street lots,—that they still attached to the Leverett Street parcel,—but that, from the fact that Father McElroy proposed to build a church upon the premises, and from the further fact that the city had already modified the restrictions upon the Wall Street lots, he felt confident that there would not be the slightest difficulty in securing the necessary modification on the remainder of the land—that it was a mere formal matter, and that Father McElroy was perfectly safe in paying the purchase money. Father McElroy was a model client and he followed the advice of his counsel, and on March 23, 1853, he paid the consideration and took the title from Col. Amee.

The heart of this good old man, now seventy-one years of age, was gladdened and made young with the happy thought that at last he had found a spot upon which he might build the church his people had needed for years. But there were bigots in City Hall in those days, and as soon as it was whispered about that the jail lands had been sold to a Catholic priest, and that he proposed to build upon them a new Catholic church, the Committee on Public Lands were summoned in hot haste, and though by law they had exhausted their authority under the City Council vote when they modified the restrictions on the Wall St. lots, they proceeded to rescind

that modifying vote, and served a copy of the rescinding vote, that very night upon Col. Amee and Father McElroy.

By advice of counsel, Father McElroy disregarded this action of the committee, and joined by Bishop Fitzpatrick (who in this whole affair upheld him and supported him in his appeal) he petitioned the city government for a modification of the restrictions on the Leverett St. lots, stating that he proposed to build upon the premises a church that would be an ornament to the city.

The bigots were not all in City Hall, for on March 28, five short winter days after the title had passed, was filed a remonstrance, signed by one Nathaniel Hammond and 924 others, who urged that the restrictions be not modified "to the end (and here I quote from the remonstrance itself) that the public confidence may not be impaired in the acts and pledges of the city government."

I know not who or what Nathaniel Hammond and his fellow-remonstrants were, but I do know that they were hypocrites and liars as well as bigots. They objected to Father McElroy's petition simply and solely because he wanted to build upon the land a Catholic church for the Catholic Irish, and they were not brave enough to allege the true reason of their opposition. They remonstrated because, forsooth, the erection of a temple of God where a jail had stood and where murderers had been hanged, would shake confidence in the acts and pledges of the city government! I have resurrected this Nathaniel Hammond and his 924 associates from the grave of oblivion to which I now again commit them, that you may contrast them with the signers of another petition that reached the city government in the same affair, urging the granting of Father McElroy's petition and advising the modification of the restrictions. I allude to the petition signed by twenty-five Protestant gentlemen, and I name them all, not that by mentioning them here to-night I can add lustre to names already illustrious, but because it is right that you of a younger generation, as you meet their names in the history of our city, state and nation, may know that in the troublous times of the long ago they were the champions and advocates of your fathers. Here is the roll of honor:—

Rufus Choate, Abbott Lawrence, William Appleton, George Ticknor, George B. Upton, Sidney Bartlett, James Reed, Robert C. Winthrop, C. H. Warren, Thomas Hopkinson, Amos A. Lawrence, Samuel Lawrence, Ezra Lincoln, George S. Hillard, Thomas G. Cary, J. Thomas Stevenson, N. A. Thompson, Philo S. Sheldon, William H. Prescott, Peter Harvey, J. C. Warren, Francis B. Crowninshield, C. H. Mills & Co., Edward Everett, Thomas Wetmore.

Ponder on these names: an ex-speaker of the National House of Representatives is there, an Ex-Governor of the Commonwealth is with him,—there you find the two ablest

lawyers at our bar,—and with them men the very foremost in literature, culture and mercantile life. Surely the justice of his cause and the character of his advocates entitled Father McElroy to a speedy and a favorable verdict at the hands of the city government, but he and his champions pleaded to a jury that would not listen and Nathaniel Hammond and his 924 associates won the day.

For four long years Father McElroy time and time again sought for justice, only to be repulsed time and time again. "The mills of the gods grind slowly but they grind exceeding fine." In 1857, Alexander H. Rice was Mayor of Boston. To his fair mind it occurred that the time had come to end this unseemly controversy. He suggested to Father McElroy to quit claim to the city his jail lands, and to build his church upon city lands farther up town upon Harrison Avenue and Concord Street, which he pledged his word as Mayor would be conveyed to him as cheaply as possible and burdened with no obnoxious restrictions. Father McElroy having then in view the building of a college as well as a church, acted upon the suggestion, and April 15, 1857, conveyed back to the city, the jail lands for $80,000, and on August 1, following, entered into a preliminary agreement for the lands upon which now stand the Church of the Immaculate Conception and Boston College, receiving for less than $40,000, a lot two and one half times as large as the site on Leverett Street. To you who know the locality where Father McElroy first sought to build his church and where that church now stands, I need not state that the hand of Providence directed this whole transaction. The work that the Church of the Immaculate Conception and Boston College has done, the time is not now at my command to recount. It was fitting that when Boston College graduated her first class in 1877, Alexander H. Rice, then Governor of the Commonwealth, should occupy the place of honor, and that her first degree (Master of Arts) should be conferred upon a St. Mary's boy, Edward A. McLaughlin.

The bigotry and prejudice displayed in this jail land episode was not exceptional in those days. In the early '50's a wave of Knownothingism swept over this land with such force that for a time it almost appeared as if that American fair-mindedness on which Father McElroy always relied had gone to return no more. The census of 1850 in Boston showed to the prejudiced American facts that he viewed as startling. He saw that in Boston the American population had in five years dwindled from 77,077 to 75,332, a loss of over two per cent., and that the foreign population in the same time had increased from 37,289 to 63,466, a gain of over 70 per cent. He saw that in 1845 the American population was 67.4 per cent. of the whole population and the foreigners only 32.6 per cent., while in 1850 the respective per centages were 54.27 and 45.73. He saw that the foreigners had increased 26,177

in five years, while the American population had actually decreased by 1755. He saw that the American children between the ages of 5 and 15 were 12,143 and that foreign children between the same ages numbered 12,132, or only 11 less.

He saw that over half the children born during the preceding year in Boston were the children of foreign parents, and of the 1,133 marriage intentions filed with the City Clerk during the same time, 511 were of Americans and 622 of foreigners. If this thing continued what would become of him and those of his ilk? In 1850 the native voters in Boston were 16,237, while the foreign were only 1549. If the foreigners would only be content to allow the voting list to remain like that, then the prejudiced American could take care of himself, but the poor benighted foreigner did not choose to allow things to remain in that condition. He applied for naturalization, and as he shook off allegiance to all foreign princes, potentates and rulers and came forth a full-fledged American citizen, our friend, the prejudiced American was affrighted, and then began the agitation for an amendment to the Federal Constitution that should require twenty-five years' residence instead of five as a prerequisite of naturalization. Then began the appeal of passions,—that appeal which can never gain anything but a temporary success, and the lot of the Irishman and the Catholic was not an extremely pleasant one.

Like all movements of the sort, it had its silly side, which in these calmer days we can appreciate and enjoy. After Mayor Benjamin Seaver in the election of 1851 had defeated the Knownothing candidate by something like 1,000 majority, the great cry raised by his political opponents was—not that he was going to ruin the credit of the city, not that he was going to make its streets less safe by day or less secure by night, not that he was going to burn up Faneuil Hall or call back the cholera plague of 1848 and 1849, but that he had committed the unpardonable sin of being elected by Irish votes and that in his black heart he entertained the horrible thought of allowing Catholic priests to bring the consolations of religion to the inmates of the Almshouse and House of Correction! And you who have seen his Excellency, the Papal Ablegate, during the days of this jubilee and have noticed with what care the newspapers have chronicled his every movement, may well wonder why in 1854 a false report that the Papal Nuncio, Monsignor Bedini, was in Boston, should have brought an armed mob around the residence of Bishop Fitzpatrick.

There was a serious and solemn side to the movement also. The burning of churches in Philadelphia, the tarring and feathering of Father Bapst at Ellsworth, Maine, were incidents that made true Americans grieve, and caused all good

citizens to pray that the land would soon be freed from the lunacy and the shame of Knownothingism.

The Smelling Committee appointed by our own Legislature in 1855, while an insult and outrage to pure and good women, smacks too much of the opera bouffe to demand more than a passing mention. The fact that one of the members of that committee, a creature by the name of Hiss, was expelled by the House of Representatives for his blackguardly conduct on that committee is some evidence that the love of fair play in every American could assert itself at least upon one occasion in an assembly of Knownothings.

In colonial days the entire population of our town was Protestant, either by the voluntary choice of the people, or by force of legislation. Woe betide the Papist or Shaker that in those days sought to find an abiding place in Boston. And so it continued until the Revolution. In 1776 there may have been a hundred Catholics in Boston, and their safety lay in the smallness of their numbers and in the fact that their fellow-citizens then had something more important to attend to than the banishment of Papists. When a colony became the Commonwealth and a Bill of Rights was framed, in one of its first sections (the third) the Legislature was authorized to make provision for "the support and maintenance of public Protestant teachers of piety, religion and morality, in all cases where such provision shall not be made voluntarily," and though this section was in violation of the amendment to the Federal Constitution, there it remained until removed by the eleventh amendment to the State Constitution adopted in 1833. In the early days the minister was inseparably connected with the schools of Boston and the college at Cambridge. When Boston became a city no school committee was complete that did not have a goodly portion of it composed of Protestant clergymen. The Protestant version of the Bible had been read in the schools from the beginning, and, when there was a State religion here, its place there was a natural one. Later on, when the ties between Church and State were severed, and the Constitution and statutes of the nation and of the Commonwealth guaranteed to every citizen religious liberty and freedom of conscience, that same version of the Bible was still read in the public schools, and devotional exercises of the Protestant Church were compulsory on all the pupils. This had been going on since 1630, and it was not at all a novelty to our Protestant fellow-citizens; to them, from custom, it seemed the most natural thing in the world. But to the unlettered Irish immigrant who had taught his child to say the Lord's Prayer as it had been taught himself, it was strange to hear his lad returning from the public school saying, "Our Father *which* art in Heaven," when he had been taught to say, "Our Father *who* art in Heaven"—to hear his lad pray for the for-

giveness of "debts" when he had prayed for the forgiveness of "trespasses"—and to hear his boy adding to the prayer a clause he himself had never learned, "For Thine is the kingdom and the power, and the glory forever." It was strange to this Irish immigrant to find that his boy was taught in the public schools to recite the Ten Commandments of God in words different from those he had himself been taught to say them by his good old mother beyond the seas. Can you blame him, if, remembering the hostility he himself had to meet in his every day life in this community at that time, remembering the insults that had been heaped upon his Church and his past, he imagined that the public schools were stealing his boy away from the faith of his fathers! Such a suspicion came to more than one Irish father in this good parish, and to a man they forbade their boys to read again the Protestant version of the Bible. One little Irish lad[2]—a tender child ten years of age—in obedience to the parental command, refused, in the Eliot School, on March 14, 1859, to recite the Protestant version of the Lord's Prayer. He told his teacher of his father's mandate,—offered to recite the Catholic version,—but firmly yet respectfully, refused to read the Protestant Bible, and, though they flogged him without cessation for the period of thirty-five minutes, that little Irish lad, that child of St. Mary's, never wavered in his refusal.

The opportunity came to him to show the race from which he sprang; had the same opportunity come to a score of other St. Mary's lads that same day, they, too, would have shown themselves as heroes. The incident attracted the attention of Catholics in Massachusetts, in New England, throughout the whole nation, to St. Mary's parish.

The master who had so mauled and battered this Irish lad was prosecuted, and even though so great a lawyer as Sidney Webster conducted the prosecution, the result was what in those days might have been expected, and the master was acquitted. But from that Eliot School-trouble came great results. Within a year, for the first time in the history of Boston, a Catholic clergyman and two Catholic laymen were elected to the School Committee, and a Catholic school for boys was started. Tammany Hall, on the corner of Travers and Portland Streets, was its first home. Afterwards, a private school on the corner of Blackstone and North Streets supplied the wants of the larger boys, while their young brothers conned their primers in a room on the corner of Hanover and North Centre Streets. The opening of the Church of St. Stephen on Hanover Street, and St. Joseph's on Chambers Street, satisfied the need for more churches in our section of the city, and in 1862 the boys found for the first time suitable quarters in the newly built St. Mary's Institute, that occupied a portion of the site of our beautiful new church. The chapel of the Institute also furnished what was needed,

[2] A brother of Mr. Whal.

more church room. There the boys' school remained until the middle '70's, when the land was needed for the new church. For a few years the Lancaster Street school supplied accommodations for the boys as well as the girls, until the boys' school found its permanent abode on Cooper Street in the building that's beside you.

Here at last, in separate schools, but side by side, your sons and daughters, your brothers and sisters, are learning the lessons that will make them better men and women, proud of their faith and proud of this great land, where a competency, if not affluence, is within the reach of the humblest, if the lessons of purity, of patience, of perseverance and of patriotism taught herein are heeded.

THE WORK OF OUR MISSIONARIES.

From September to Lent.

WILLIAMSPORT, PENNSYLVANIA.—Williamsport, the great lumber market of north central Pennsylvania, was the scene of our first regular mission for the season of 1897–'98. A nine hours' ride from New York, via Harrisburg, brought us to this city of sawmills, situated as it is on the plain between the hills that flank the town, and the picturesque Susquehanna which washes the ends of its streets. But here, as in so many eastern cities, the cry is ever that the good old days of business and money making are no more; that everything has gone either West or South; and that consequently times and pockets are not what they used to be, when the broad river was almost hidden from shore to shore by the logs floating down to the saws' teeth in the mills to be turned into lumber, and shipped for building purposes.

With all this, however, Williamsport is a thriving place yet, and ranks high among Pennsylvania cities of over 30,000 inhabitants. The Catholics here are decidedly in the minority as far as numbers, wealth, and influence in city affairs go. Indeed it is hard, if not quite impossible, for a Catholic girl, for instance, to get the position of teacher in any of the public schools, no matter how deserving she may be of the appointment. The A. P. A. had found congenial soil here wherein to sow the seeds of calumny and misrepresentation of the Church and of American Catholics, or rather of Catholic Americans. But we were not long in

raising the faithful to a pitch of enthusiasm over their religion, and in gaining a respectful hearing from many who had been conspicuous for hostility to our great common Mother. They saw no sedition, no rebellion, no anarchy following upon our sermons, but heard us continually lifting our voices *pro Ecclesia Dei et pro patria*,—for our altars and our firesides. It is always consoling thus to disappoint and disarm the prejudices of an enemy and to revive the courage and honest pride of a friend in a kindred cause. How often at the end of a mission we hear our people saying: "Well, I haven't wealth, nor much real estate to point to; but I have the truth, and that's more than all the world to me." Or another: "I haven't much that the world values, but, thank God! I am right; I am in the real Church of Christ; the best He could leave me." Our mission at Williamsport was noticeably fruitful in converts to the faith. Father Wallace counted thirty-two for baptism on the last Saturday night. The confessions numbered about 3500.

One more event of interest is worth mentioniong before we pass to our next work. It is the conversion of a brother-in-law of one of Ours. The gentleman in question was thought to be weakminded and doting because of his extreme age; and as he lived twelve miles or so from Williamsport among the hills, there seemed little chance of his dying within the bosom of the Church. The pastor had been out to see him, and had done his best to get an expression of desire of baptism from the old gentleman. But probably the day and hour of the great grace had not arrived; at all events the pastor came back over his twelve miles of journey quite disappointed, and leaving the sick man still outside the fold. His young daughter now began to labor as only a loving, faithful child can for a father's salvation. All her life had she prayed that her father might die a Catholic. Was she to be dispirited now? No, the mission would save him. So to us she came. "Go," said the parish priest, "and follow your own judgment." We went, a bright September morning, to the old homestead, and found the old doctor out on the porch. After a few words of preliminary chat, we put question after question direct to him—

"Do you wish to be baptized a Catholic? Do you want to be buried from a Catholic church? Do you believe in her mission and authority?"

"Yes," he answered, "yes," "yes," to each question.

"Do you want to lie after death in the Catholic graveyard?"

"No, I want to be with my people in the old family lot."

We looked at each other at this declaration, but we regarded it no obstacle to baptism. On the other hand, it showed us the old man was not answering at random; but that in full possession of his wits and senses he was entering into the faith of the apostles. Quickly his confession was heard; for we cannot delay overmuch in preparing a man who may die on our hands while administering the sacraments to him. This gentleman's heart might have failed him any moment. This we know, so the basin was brought and the conditional baptism given.

"Ah! I am so happy," our good man sighs.

We too are satisfied; we have done a service for a brother Jesuit, we have brought about the realization of a life-long prayer, and no one could say we dragged the dying old man into the Church when powerless to resist us. This criticism was expected by the pastor, but our fair play in the presence of witnesses prevented such a charge from prevailing. Next day I brought the Blessed Sacrament to our new convert, and he thankfully made his first Communion. A month later he received the last sacraments from his parish priest, and died as die the elect of the Lord. The old doctor was a man of correct life; and despite the criminal demands so often made upon the resources of modern medicine and surgery, he had never yielded to the bribes through which the God of doctors is mortally sinned against, and a noble profession is degraded to the role of the hired assassin.

Wheeling, West Virginia. — From Williamsport to Wheeling, West Va., one gets a surfeit of car riding, throwing in even the view at Horseshoe Bend, and all the wonders of mountain scenery that greet the eye in Western Pennsylvania. Picture to yourself parallel ridges of coal dust along the bottom of a saucer, and in miniature scale you have Wheeling, West Va. For the smoky streets lying along the plain are completely girdled by a chain of barren hills the crests of which form, as it were, the rim of an immense natural bowl or gigantic saucer. We were prepared for smoke and soot in Pittsburg, but were quite taken back by the sight of so many carboniferous clouds rolling skyward from the smelting foundries, and glass works of Wheeling on the Ohio's eastern bank. In fact it is a second edition, on a smaller scale, of Pittsburg. The Ohio, called bright or laughing waters by the Indians, was scarcely either bright or laughing while we were on our mission last October. Stern wheel steamers, flat-boats, and canal boats do as much to discolor the fair Ohio, as the factory chimneys do to darken and befoul the air that sweeps down the valley

with the stream. The cathedral, blacker by smoke than by age, opened its spacious doors to us. We lived in the bishop's house, and during our mission were treated with the utmost kindness at the hands of his Lordship.

Strong and vigorous in the maintenance of Catholic discipline, and fully alive to the necessity of keeping abreast with the times, as the saying goes, Bishop Donahue has become a marked leader among his people, and has succeeded in giving them a tone and a prominence in the city, which might otherwise have been long denied them. The Bishop abhors mixed marriages; and he cannot bear any fawning on the part of Catholics upon the rich and influential outside the Church. So he has founded a club for the religious, intellectual, and social betterment of his flock. One of our Fordham graduates, Dr. Charles Wingerter, is the president, and to-day in Wheeling the club is one of the boasts of the entire city. It has already worked wonders in drawing Catholics more and more together, and out of other similar, but decidedly un-Catholic associations. Now they see how much intellect, style, elegance, and good looks—for ladies also are numerous in the club—are to be found inside of Catholic ranks. Possibly we won the Bishop by the way we came to his rescue on the first Sunday of our mission in his cathedral. At dinner he referred to his engagement to speak at the blessing of a bell in an adjoining parish, but seemed afraid to face the ordeal of a sermon while his voice and throat were in such a bad condition as a heavy cold had left them.

"Would it be a relief to you, Bishop, to have a substitute for your afternoon's talk?" said the leader of our band.

"It certainly would," answered his Lordship.

"Very well then, Father, you'll address the people that assemble at the blessing of the bell to-day." Whereupon the father designated fell into a meditative mood, quit the table, and began a hurried preparation on the history and office of the Catholic Church bell. He afterwards made a hit at the scene of the celebration, pleasing the Bishop and satisfying the people. It was a case of "Dabitur vobis in illa hora."

As we have, time and time again, given the cathedral mission in Wheeling, we are well known and always welcome there. I cannot say too much in praise of the courtesy and encouragement extended to us by Bishop Donahue, or of his deep interest in our work. Under his impulse, we established the Holy Name Society for the men of the parish, than which no society is more successful in bringing the undevout sex to the sacraments. The Cathedral High

School marks an advance in the parochial school system that might be well imitated in larger and more pretentiously Catholic cities. The three fathers who carried on the mission heard over 3000 confessions, and baptized fourteen adults, while one hundred were confirmed.

While West Virginia was thus being evangelized, we had two of the band laboring in the great academic town of Northampton in Western Massachusetts; and further east in the same State Father Himmel was finishing a three weeks' mission, which single handed and alone he had undertaken at the urgent request of a zealous pastor of the archdiocese of Boston.

St. Mary's, Boston, Mass.—St. Mary's, or old St. Mary's, as the Boston people fondly call it, despite the fact that the present church is of recent build, claimed our attention in the early part of November. For over half a century our fathers have done valiant work in this parish, where poverty, crowded tenement houses, plenty of saloons and other incentives to lawlessness too often faced the worker of the Lord and disputed his progress in the cause of souls. The neighborhood around the church is being daily more and more depleted of its inhabitants, who are being forced out and away by the advent of the Jew, or by the inroads of business blocks and factories, into what was once the most aristocratic residential section of the city. Many old members of the congregation, however, go to the trouble and expense of riding miles every Sunday to hear Mass in the church of their childhood. This was noticeable all during the mission, when the street cars stopped every evening to let off a load of passengers from the suburbs to participate in the exercises. And such a mission it was, with the great sodalities leading the way and filling all with admiration over their faith and zeal. The sodalities are the glory of St. Mary's, and here they are everything to the people. Well organized and strictly attended to, these associations in honor of the Virgin Mother include nearly all the adult members of the parish. The young ladies sodality under Father Casey's direction, alone numbers over 800 members. Not seldom will you be told that 1000 men are monthly brought to the altar by means of the sodality; yet this consoling fact is noted at St. Mary's, located as it is in what has been usually called the hard, tough end of the town. All honor to the fathers who to-day uphold the ancient prestige of our first Boston church. A great many confessions are heard there, and it is in fact, a sort of perpetual mission in itself. Still the "holy commissioners," the regular staff,

called out the hundred from every street and lane, and alley, who perhaps thought they had already heard whatever could be said about their salvation.

Following on the heels of the mission came the reception into the young men's sodality, which was thus able to welcome over 200 new members to its ranks. Father Finnegan may well feel proud of his boys.

SOMERVILLE, MASS.—Not far from St. Mary's is the popular church of St. Joseph, in Somerville, whose pastor, the Rev. Christopher McGrath, can well be called the beloved of his people. Every three years he invites us to give a mission for him, and every time the same immense crowds fill the church. What do you think of rows of milk carts and of other wagons that are out before the dawn, all drawn up before the church with horses tethered, while their masters — the milk-men and drivers — are hearing the five o'clock Mass within God's temple, so packed even at that early hour that hardly standing room is available for all. This is our experience at St. Joseph's, Somerville. Over 7000 confessions, and a large number of converts and candidates for confirmation, tell the amount of good accomplished.

SALEM, MASS., the old witch town so ably described by Father Campbell some two years ago in the LETTERS, is a favorite field for our band. We were there with a force of four in the latter half of November. The crowds grew outside of all proportion to the size of the church and found themselves confronted one night with an edict from the city fire commissioners, forbidding anyone to stand so as to make a pack in the aisles. This ordinance kept away from the night sermons many who else would have come from Beverly, Beverly Farms, Peabody, Danvers and other adjacent points. The no-license system is prevailing now in Salem, and the "major" and the "sanior pars populi" seem convinced that it helps toward keeping old Salem tolerably sober.

Before Christmas the band entered upon two great missions, of which one was at the Church of the Sacred Heart in Holyoke, Mass., and the other at St. Peter's, Meeting House Hill, Boston. The fathers in Holyoke took the town by storm, and as a result of their labors pointed to nearly 5000 confessions heard, 175 prepared for confirmation, 60 for first Communion, and 16 for baptism.

ST. PETER'S, BOSTON, *Death of Father F. Smith.*—St. Peter's, Father Ronan's, Meeting House Hill, what sad memories will forever cling around you! Here did our lamented Father Frank Smith lift up his voice for the last time in the cause of souls; here, after but one sermon, did an appreciative people fall captive at his feet, to shudder and weep twenty-four hours later over his tragic and untimely death. This was to be for Father Smith, the great mission of the year. He saw the importance of succeeding here above all other places; he knew that in such an immense parish much toil was in store for him and the two of us with him. On all sides, from different religious communities and individuals, he had solicited prayers for our success. Everything opened auspiciously,—benches, aisles, and sanctuary black with listening humanity, and the pastor and his three assistants almost literally patting us on the back in the exuberance of their satisfaction over the prospects held out by the first night's attendance and fervor. Then came Monday—the afternoon ride — the death at the hospital. Certain news of Father Smith's death reached us about ten minutes before the hour for the evening services. The church was thronged as completely as on the previous night, and the dead man was marked for the sermon on sin. If we had consulted our feelings merely, we would have told the multitude the terrible news; next have asked them to unite with us in a public "De profundis," and then have dismissed them so as to indulge in our own private grief. But no, the battle was on, there was no retreating now. Into Father Smith's place sprang Father Goeding and myself, and we carried through the programme for Monday night without the people even suspecting what hearts of lead were within us when we spoke to them. Next morning at the five o'clock Mass the appalling fact of Father Smith's death by accident was announced to the congregation. A murmur—almost a cry of pain—broke from the audience, and the same evidences of compassion were shown at all subsequent Masses for the rest of the morning. "It means much to you people," we said, "and is the mission sermon above all others to take to heart. For us, it means that a leader has fallen, but not his standard. We have caught it up; follow us under it to your goal and destiny—Christ Jesus." They did follow; and no mission in the history of St. Peter's will be longer remembered than the one which Father Smith sealed with his sad taking off. "Mortuus adhuc loquitur," so thought I, as I looked around me to behold the audience in tears when I referred in the sermon on Death to the life and preparation of Father Smith to meet his God. Many

went a long distance to be present at his funeral, and not a few of those who were aware of the good father's devotion to the mystery of the Immaculate Conception, remarked the fitness of his being buried from the Church of the Immaculate Conception, and on the feast also of the Immaculate Conception. One thing stood out like a white light from heaven amid the gloom into which we were then plunged; and this was the sympathy shown in our loss by all at Boston College from Father Rector down to the last in the house, and by the fathers at St. Mary's, and of our German church of the Holy Trinity. Night after night, the college sent fathers to help us in the hearing of confessions,—priests tired out after a day in the classroom, yet anxious to lighten our hearts and our burden. St. Mary's sent us the old mission veteran, Father Finnegan, and the German church, Father Ascheberg. Father McCarthy came on at first orders to Boston, and did yeoman's service for us in our great emergency. Farewell, St. Peter's, and may your altars sometimes yet re-echo with the memento for the soul of a missioner that died while serving you!

With the opening of the New Year we disposed of a number of daily missions, detailing sometimes one man, and again two for the respective parishes that were waiting for us. At Rye, a few miles east of New York City, we had the experience of a week's sojourn in an alleged haunted house. Many back-chilling, uncanny tales of strange tramping of heavy feet about the house at night; and of the ringing of bells without any human agency to account for this ringing, and many warnings were poured into our ears; but we slept undisturbed, at least I did, however it may have been with Father Himmel, who occupied the haunted chamber. Here the pastor was struck with the sequence, and logical order of the Exercises, and was in open admiration of their force on his people. "I see you gripping their souls tighter every day. The crowds increase, and you fathers are crowding them irresistibly towards the confessionals." So he expressed himself without reserve.

St. Peter's, Jersey City.—If one of the places for a Jesuit be the district of the poor; if he should come in contact with the laboring and the suffering class; if a Jesuit's influence is needed in the region of great docks, wharfs, and railroad sheds and freight houses, then is our church in Jersey City well located; then truly she has a vast field for her zeal and charity. Her people were eager for the mission, and displayed the oldfashioned faith that humbles men at sight of their sins, and drives them broken with contrition to the

boxes. Here too the sodalities are celebrated for their salutary sway over the hearts of young an old; here too the Rev. Rector among other works of practical piety, has a thoroughly organized relief society that mends or makes clothes for the poor, and distributes shoes and other necessary articles of wear to them. Many of those who were prepared for confirmation, had first to be dressed from head to foot in decent apparel furnished by the sewing circle before we could allow them to face the Bishop.

Holy Cross, New York City.—On 42nd St. West, stands the church of the Holy Cross, Rev. Dr. McCready, Pastor. Within its walls in the old days the stentorian voice of the great Damen was often heard. Smarius too, and Glackmeyer, Maguire, and other missionary luminaries also often beamed down from its pulpit among the listening crowds. Little wonder we felt at home in the old church, and were inspired to work up to the standards left by these giant predecessors. Over 5000 confessions tell how we spent our time. Among the converts was a stalwart, virile man of the Church of England. His Catholic wife married him "coram præcone," but repenting of her desertion of the Church, she came back and was reconciled in the reception of the Sacments. Then she began by her persevering, gentle but firm influence to lead him her way. He was tired; he could not dress up after work and come to the mission; he wouldn't stay—and all that. But the wife won, even before she was aware of the fact. "I am going to be baptized," said the man to me; "but I must not give in too soon to the woman—don't you see? God bless her!"

Holy Trinity, Georgetown, D. C. — Old Georgetown was considerably stirred up by the end of the first week of the mission carried on there in Holy Trinity Church under Father Himmel and two other powerful talkers of the peregrinating six. This was towards the close of January, and on the return trip north, the same redoubtable trio stormed the common enemy.

Old St. Joseph's, Philadelphia, Pa.—Old St. Joseph's! crowned with years and merits—One of the pilgrim shrines of faith and devotion for all Philadelphia. Long may it remain with the fathers that serve it so well! The League of the Sacred Heart has a very active centre in this old parish, and extends its influence to the ships that make port in Philadelphia. For among the sailors the promoters distribute all the league literature, the leaflets, and reminders

of a Christian's duty. Tracts are published and scattered broadcast on vital questions of the day, so that Catholics around St. Joseph's cannot well plead ignorance of the Church's attitude towards the various religious and social theories that are vexing men's minds, and leading them from the safe moorings of faith in these modern times of unrest. We had fifteen baptisms at the end of our mission, four of them absolute. The ceremony was public before a very large congregation none of whom had ever seen such a ceremony. On Sunday we had 125 adults for confirmation.

Lenten Work.—We enter upon our lenten work to-morrow. Here is the programme in outline: St. Joseph's, Danbury, Conn., three men. Mgr. Mooney's Church, the Vicar General's, 51st St., N. Y., three men. St. Joseph's, Albany, two men. Immaculate Conception, N. Y. City, three men. St. Michael's, N. Y. City, four men for one month. St. Mary's, New York City, two men. St. Joseph's, Waltham Mass., four men. St. John the Evangelist's, New York City, four men. Sacred Heart, Bridgeport, Conn., three men. Catholic Church, Petersburg, Va., two men. These missions, together with the St. Patrick's panegyrics which we will be called on to give in various places; and the passion sermons and the Easter fervorinos expected of us, will keep us in a healthy state of spiritual and physical activity until the spring flowers bloom again, and Low Sunday opens to us in Philadelphia the great doors of the Gesù.

ARCHBISHOP CAREW NOT A JESUIT.

CORRECTIONS TO THE LIST OF PRELATI S. J.

Letters from Father Widman and Father Everard.

Grand Coteau, Dec. 30, 1897.

Rev. and Dear Father, P. C.

Will you kindly insert a note in the next number of the Letters, thanking all our fathers who have been kind enough to assist me in rendering my lists as complete and correct as possible. A number of omissions and corrections have been sent me, and I am not surprised at this, considering the scantiness of the libraries at my disposal. I think now as I thought at the outset, unless we begin, however imperfectly, we never will get anything perfect.

All things considered, I deem it better to postpone for some months publishing these corrections. Others will doubtless come, and it is preferable to publish them all to-

gether. The only correction which should be made at once is the one referred to in the following letter.

ST. FRANCIS XAVIER'S,
8, SALISBURY ST., LIVERPOOL,
December 16, 1897.

DEAR REV. FATHER, P. C.

If no one has done so already, I think it right to call your attention to a curious mistake, which occurs in a document bearing your signature in the current number of the WOODSTOCK LETTERS.

Amongst the eminent Jesuits is placed the name of Archbishop Carew, Vicar-Apostolic of Calcutta. Now Dr. Carew, formerly one of the professors at Maynooth College, was not only not a Jesuit, but was by no means friendly to the Jesuits at Calcutta. It was in fact mainly, if not solely, due to his hostility that our fathers of the English Province closed their flourishing college at Calcutta in 1846, and entirely abandoned the Bengal mission.

One of the first acts of Dr. Oliffe (Dr. Carew's immediate successor) was to invite our fathers back again. But as by that time the English Province had taken charge of the Demerara, Honduras, Jamaica, and Barbadoes Missions, the General (Very Rev. Father Beckx) assigned Calcutta to the Belgian Province.

Please excuse the length of this letter. I did not intend to say so much, but thought you ought to know that no one here ever heard of Bishop Carew as having been a Jesuit.

Yours very sincerely,
H. EVERARD, S. J.

My authority for Archbishop Carew being a Jesuit was the "Mold Catalogue" (A Catalogue of Cardinals, Bishops, etc., belonging to the Society, compiled by a father of the Province of Lyons and issued by the "Lettres de Mold."). In this case the compiler entered into such details, that I had no reason to doubt his statements. Perhaps if Father Vivier's precious work had come out a little sooner, the absence of the Prelate's name in 1855 would have caused me to suspend my judgment. As it is, the point must be cleared up, and if Father Everard is right—and I have no doubt he is right—the error is a serious one and should be corrected in the next issue of the LETTERS.

Trusting that all of Ours who may find errors in our lists will imitate the charity of Father Everard in letting me know of them promptly, and promising that in due time these errors shall be corrected, I am,

Yours devotedly,
C. M. WIDMAN, S. J.

BOOKS OF INTEREST TO OURS.

Concordantiarum Universæ Scripturæ Sacræ Thesaurus, ea methodo qua P. de Raze disposuit suum concordantiarum Sacræ Scripturæ Manuale adornatus, et tabulis synopticis locupletatus, auctoribus PP. PEULTIER, ÉTIENNE ET GANTOIS, aliisque e Societate Jesu presbyteris. Parisiis, sumptibus P. Lethielleux, editoris, 10 rue Cassette (frs. 25.00).

The new biblical Concordance bearing the foregoing title, is a quarto volume (30 by 20) of xvi. and 1238 pages. It would indeed be difficult to hit upon a handier form for a work so vast in its conception and so complete in its realization. It is true that about fifty years ago Fathers de Raze, de Lachaud, and Flandrin, of the Society of Jesus, brought out a Concordance Manual which appeared in ten editions within the space of twenty years. But this little work was so far from being complete, that Father de Raze himself conceived the plan of collecting a complete Concordance on the same method and principles which had rendered his Manual so successful; but death took him away before he could finish his MS. The same idea, however, revived about fifteen years ago in the mind of Father Peultier and his fellow-laborers, and after these many years of toilsome and pains-taking work, the authors have at length succeeded in producing a Concordance as perfect in itself and as creditable to its compilers as it is useful to its perusers. There are three special points in which the recent work surpasses its rivals,—first, it contains a number of synoptic tables of real concordances, secondly, it arranges the verbal concordances in a most clear and satisfactory order, thirdly, its texts and references are most reliable and numerous.

The synoptic tables contain genealogies, catalogues, ceremonial laws, and other material of this nature. Anyone who has tried to obtain a complete view of the biblical laws concerning sin-offerings, e. g., will at once recognize the invaluable aid of the synoptic tables. For they present a collection of all the parallel passages referring to a given subject; if they happen to agree in order and expression, they are synopsized without further annotation; but if there be no such agreement, then the less important passage is given in parenthesis, and its variations from the first passage are printed in italics and enclosed in parenthesis. In order to complete the sense, the authors have at times found it necessary to add in the tables a few words not found in the Scriptures; such additions are always printed in italics, but not in parenthesis.

At first sight there seems to attach little importance to the

arrangement of verbal concordances, provided they be given in alphabetic order. But if we reflect that under some words as many as seven hundred texts have to be referred to, we begin to see plainly that we shall lose a great deal of time in using the Concordance, unless the foregoing seven hundred references be given orderly. Hence it is that the authors of our Concordance have arranged the single words indeed alphabetically; but the different forms in which any given word occurs, are arranged according to its grammatical inflexion, its declension in case of a noun, and its conjugation in case of a verb. Take, e. g., the text "ascendamus ad montem Domini:" there are more than seven hundred texts containing the verb "ascendo," and just as many containing the noun "mons" in one form or another; but only about fifteen texts contain the verbal form "ascendamus," and about as many present the composite case "ad montem;" hence the intelligent reader has to run his eye over only fifteen lines instead of seven hundred.

The third point of excellence of the present Concordance consists in its completeness and accuracy. Thus there are about 700 references under the expression "dicit Dominus," 800 under "Dominus Deus," 200 under "ecce ego." Misleading quotations have been carefully avoided; hence such texts as "diem nativitatis tuæ maledicas" (Ecclus. xxiii. 19), "non enim misit Deus Filium suum in mundum" (John iii. 17), "faciamus mala, ut veniant bona" (Rom. iii. 8), have been completed so as to retain their true meaning: "Ne forte . . . et diem nativitatis tuæ maledicas," "Non . . . misit Deus Filium suum . . . ut judicet mundum," "Non . . . faciamus mala ut veniant bona." We need not add that the writers make use of those abbreviations that are common and understood by all.

Finally, though the price of 25.00 frs. is not excessive for a work of this nature, special arrangements have been made with the publisher, so that if the book be ordered through one of the authors, or through the Procurator of the Province —Ed. Henry, S. J., 6 rue des Chapelains, Reims, Marne, France—it will cost only fifteen francs.

Notes on the Baptistery Chapel of St. John the Baptist, Church of St. Ignatius Loyola, New York, by JOHN PRENDERGAST, Priest of the Society of Jesus. New York, Messenger Office, W. 16th St., pp. 117, price 50 cents.

Many of the readers of the WOODSTOCK LETTERS are aware that our fathers have lately built in New York a beautiful church in pure Renaissance architecture to be soon dedicated to St. Ignatius. At the south end of the church stands the Baptistery Chapel, which is a rare gem of Christian art. This little sanctuary is doubtless destined to become the Shrine of St. John the Baptist, a place of pilgrimage for Catholics.

The author of the book under notice has had the happy

thought of writing a description of this Baptistery. Some description of it was quite indispensable, for without it the deeper meaning of many of the beauties of the shrine would have been as a sealed book to the bulk of visitors. He may rightly be called the authentic interpreter of the chapel, if, as we have good reason to believe, the designers, architect as well as other artists, were guided by the inspiration of his ideas in planning the shrine and its details. But the work is much more than a description: it is a masterly theological treatise, or rather series of short treatises, and an eloquent eulogy of the *forespurrer*.[1] The book is, from cover to cover, not merely interesting, it is truly fascinating.

In the preface Father Prendergast states his conviction that the Baptist is little known and much misunderstood, and hence he means "to bring out in its true light the majestic figure of our Lord's herald." This he does with a great wealth of learning condensed in a few pages, using the Bible and its commentators old and new (It is delightful, though not surprising, to come across the exclamation: 'O Rare A Lapide!'), the fathers, the theologians, and last but not least, the classical orators.

In an interesting introductory chapter the general features of the shrine are described. The second chapter deals with the equipment. Here the passage on the sprinkler, torch, particularly on the torch-holder is exquisite. The last chapter (ix.) on "Invocation" is very striking. The whole question is sifted to the bottom and with unanswerable logic are all the foes of prayer pushed to the wall.—All the other chapters (iii.–viii.) centre round the Baptist, his character and his mission. No one will rise from the reading of these chapters without having caught some of the author's enthusiasm and admiration for him than whom none greater hath arisen among them that are born of women.

The altar (iii.): "The design of the ornamentation of the altar is to outline in stone or mosaic the main features of the praise bestowed by Christ on St. John." His character of prophet and angel is well brought out.—On one of the panels is represented "the Child Christ and the Child John" by Pinturicchio and an admirable interpretation of the picture is given.

The first of the large mosaics (iv.) is the Visitation. "Our Lady's supreme rank and her intercessory power" are here shown with convincing eloquence.

The second large mosaic: Our Lord's Baptism (v.–vi.) "examined from the standpoint of dogma and as a scriptural fact." Here our author gives us a solid treatise on the Sac-

[1] And by the way, what a good old word is forespurrer. How picturesque and thoroughly English! As the word is contained in a wonderfully apt quotation from the Merchant of Venice given by way of motto on page 3, may we be allowed, quoting from the same play, to say to the author: "I thank thee for teaching me this word."

rament of Baptism. He first explains the dogma, and then with a strong hand grasps the objections at the root and flings them aside.

The third and last of the large mosaics is the Martyrdom (vii.). We call attention to the startling contrast between the Visitation and the Martyrdom. "At the beginning and at the end of John's life we are brought face to face with a King, two Women, a Prisoner and a Deliverance."

The upper medallions (viii.) illustrate the scriptural text that all men believe through John: "He gives the Bride away."

We have presented to the readers of the W. L. only a meagre outline, but our object was to whet their appetite and induce them to read the volume itself. The book is really full of beauties: Take for example the noble words with which the author ends the explanation of the emblem of the fish, (p. 20), or his remarks on mediæval Latin (p. 33), again the splendid pages on the religious life (pp. 46–49) winding up with these ringing words: Hatred of the monk, whether in an individual or in a school, is an infallible sign of the spirit of Anti-Christ." On laying the book down the reader is tempted to express the wish of seeing another and yet another work from the same skilful pen.

The large pictures in mosaic and several other features of ornamentation are reproduced in half-tone. Let us hope that the second edition will contain a picture of the whole shrine. The book is for sale at the Messenger Office, 27 W. 16th St. N. Y.

La Grace et la Gloire ou la Filiation Adoptive des enfants de Dieu, étudiée dans sa réalité, ses principes, son perfectionnement et son couronnement final par le R. P. J. B. TERRIEN, S. J., ancien professeur de Dogme à l'Institut Catholique de Paris. Paris, P. Lethielleux, libraire-éditeur, 10 rue Cassette. (9.00 frs.)

The title of this work clearly determines its subject and its general division. Instead of expanding his rich material into a series of bulky volumes, the author has successfully compiled his vast erudition into two moderate duodecimo volumes of 432 and 424 pages respectively. After speaking of the fact and the excellency of our adoptive sonship, the author begins to examine into its nature. Its first constituent element he finds in created grace as far as it embraces sanctifying grace, the infused virtues, and the supernatural gifts. Its second constituent element is to be sought in increated grace, as far as it implies God's special dwelling in the souls of his adopted sons, and therefore establishes peculiar relations between the latter and God the Father, God the Son, and God the Holy Ghost. All these points of doctrine are explained and proved in the first volume of Fr. Terrien's work. In the second

volume we become acquainted with the two means of growth in our life as adoptive sons of God, viz., supernatural merit and the sacraments; next, we learn the ultimate perfection of our adoptive sonship both as far as our soul and our body is concerned; finally, a word is added about the supernatural character of all these divine favors and their gratuitousness on the part of God. The work has been written principally for priests; while it cannot be called elementary, it carefully avoids questions too deep and abstract to be treated in a semi-popular manner, or it considers them in special appendices. Of these there are as many as nine at the end of the second volume. The author has been impelled to write this beautiful work by his conviction that Christians as a rule do not appreciate their sublime dignity—"si scires donum Dei"—and they do not appreciate it, because they do not know it, and they do not know it because priests do not speak or preach about it. The apostles, especially St. Paul in his epistles, acted quite differently in this regard. We hope sincerely that Father Terrien's book may enable and encourage our preachers and instructors to insist before their respective audiences on the unspeakable dignity of our adoptive sonship of God.

Compendium Instituti Societatis Jesu auctore P. Henrico Ramière, S. J. Editio tertia, quam emendavit, P. JULIUS BESSON, S. J.

We have received several inquiries as to where this valuable work, which was reviewed in our last number, may be obtained. We take pleasure in informing our readers that orders should be sent to Monsieur le Directeur du Messager du Cœur de Jésus, 16, rue des Fleurs, Toulouse, France. The price is—exclusive of postage—six francs ($1.20) for one copy, 25 francs ($5) for five copies. Copies may be sent by post, as there is no duty, and the money may be sent by postal order or through the procurator of the province. It is hardly necessary to add that at least one copy should be found in each house, and in our larger houses several copies.

Moral Principles and Medical Practice. The Basis of Medical Jurisprudence. By REV. CHAS. COPPENS, S. J. New York, Benziger Brothers, 1897, pp. 222. Price $1.50.

This valuable work appeared just after the issue of the November number of the LETTERS. In the meantime it has been reviewed in all our leading Reviews, both in this country and abroad, and everywhere it has met with praise. The author had to deal with many delicate points and it would have been easy to offend or shock some of his readers, but he has known when to stop and yet to say all that is necessary and that with great clearness. There has been need of just such a book in English for a long time, for "it is not intended to be substituted for existing text-books on Medical Jurisprudence, but to supply some chapters imperatively de-

manded by science for the thorough treatment of this important subject." For the Catholic medical or theological student it is invaluable, as it treats from a Catholic and theological standpoint those delicate moral questions which are constantly occurring. The praise it has met with on all sides speaks louder for it than any words of ours could speak, and proves its value to all Catholic students.

La Lettre de Saint Ignace sur L'Obéissance, commentée par Bellarmin, etc., par le P. J. B. COUDERC, S. J. (Limoges, Marc Barbou et C^ie^, Éditeurs, 1898.)

Father Couderc, author of a learned life of Cardinal Bellarmine, has collected in this little volume, several hitherto unpublished documents bearing on the Letter on Obedience. They consist of two short treatises by Bellarmine, and of a letter of Father Leonard Lessius. They are given in French as well as in the original Latin, and are accompanied by introductory and explanatory notes.

About thirty years after the first appearance of the Letter on Obedience, a few discontented spirits began to find fault with parts of its teaching. A certain Julian Vincent of the Province of Aquitaine became their mouthpiece, and succeeded so far in his attacks, as to induce Pope Sixtus V. to appoint a commission of theologians for the purpose of examining the doctrine of our Holy Father. Father Robert Bellarmine was called upon by the General Claudius Aquaviva to undertake its defense in the name of the Society. He then composed the two treatises which are now published for the first time. He won a complete victory for the Letter on Obedience, whose chief opponent finished his days in the prisons of the Castle San Angelo. The first treatise is an answer to the principal objections raised against the teaching of St. Ignatius, and is addressed to the Cardinals of the Holy Office. The second, which is of greater length, is a lucid explanation of Blind Obedience, and a plea for its practice founded on holy Scripture and the Fathers. Father Lessius' letter discusses the question, "Do the rules of the Society bind under sin?"

Brief as these treatises are, they bear the impress of the master-minds who composed them, and will prove a valuable addition to the literature dealing with our spirit and our rules. We congratulate and thank Father Couderc for bringing them to our notice.

Roma la Nuova Gerusalemme. Commentario sul trono di Davide nella casa di Giacobbe. P. ENRICO LEGNANI, d. L. d. G. Cassano d'Adda Tipografia, Cart. e Leg. di Roberto Guaitani e Frat. (con Succursale in Melzo), 1896. L. 2.50.

In the present little duodecimo volume of 382 pages, we at once recognize the style and spirit of the author of "Delle Grandezze di Maria," "Roma e Constantinopoli," "De

Secunda Eva," and "Il Papa." The same tone of unction and piety is coupled with the same directness of expression and clearness of division. We are first invited to study Rome in the types of the Old Testament; then we are shown Rome in the prophecies of the Old Law; lastly, we admire Rome in the mysteries of the Apocalypse. Though the reader may not always agree with Father Legnani's views on types and prophecies, he will be always edified by the author's zeal for the prosperity and glory of the Kingdom of Christ on earth, and may, at times, be even led on to expect an immediate improvement in the present painful situation of our Holy Father.

Geschichte der Weltliteratur (Universal History of Literature) by ALEXANDER BAUMGARTNER, S. J., 2nd vol., Freiburg, Herder, pp. 630.

The WOODSTOCK LETTERS, vol. 26 no. 3. p. 476, briefly noticed the first volume of this magnificent work. It is with great pleasure that we now announce the appearance of the 2nd vol. which completes the History of Oriental Literatures. These two vols., therefore, make a work complete in itself. It is the fruit of immense toil. The materials had to be gathered from here, there and everywhere; from the treasures of the India Office and the British Museum in London, from widely scattered articles in the philological and literary journals of specialists, from monographs in German, English, French, Italian, etc., all this bewildering mass of materials had to be studied, sifted, ordered, weighed in the scales of sound criticism, and last of all the story had to be told in attractive style. It is safe to say that no work of such completeness and finish exists in any language, particularly no work by any Catholic scholar applying to the subject-matter the canons and principles of Christian æsthetics and morality. Catholics and especially Jesuits have reason to be proud of this achievement.

This 2nd vol. tells the story of the literatures of the vast countries known by the collective name of India; of Ceylon, Burma, Siam, Tibet; of China, Annam, Korea, Japan and the Malayan Archipelago.

The literary work of the great missionaries of the old Society is not overlooked. Not to speak of Ricci and his successors in China, we are made acquainted with Father Thomas Stephens, S. J., a countryman and contemporary of Shakespeare, author of a poem on the Life of Christ in 11,000 stanzas written in the Konkani language; with Father Constantine Beschi, S. J. (born at Castiglione in 1680, died in the Madura Mission in 1746), who is universally acknowledged as a classical poet in the Tamil language, especially by his great epic on St. Joseph.

Fr. Baumgartner's readers will be grateful for the very detailed tables of contents and the complete catalogue of names.

The eighth volume (Thor-Zype) of FATHER SOMMERVOGEL'S, *Bibliothèque de la Compagnie* has appeared. This volume completes the alphabet. A supplement (A-Casa) is also begun of those works which have appeared during the eight years of the publication. Two more volumes will be required to complete this supplement and publish the additional documents.

ACKNOWLEDGMENTS: — 1. From the Province of Turin Lettere Edificante, serie viii., 1897; "L'Asilo di S. Giuseppe nella Missione de Mangalore."

2. From the Province of Naples, "Solemne Distribuzione dei Premi nel Collegio-Convitto Sozi-Carafa."

3. From Mungret College, Ireland, "The Mungret Annual."

4. From Father S. Brandi, S. J., "Di chi sono le chiese."

5. From "Angelus" Press, Belize, "Historical Sketch of the Catholic Mission in British Honduras, 1885–1893."

6. Catalogues of Rome, Naples, Turin, Venice, Belgium, Galicia, Germany, Holland, France, Lyons, Toulouse, Portugal, England, Ireland, Missouri, Canada, and New Orleans.

7. From Father Sasia, Turin, "Istituto Sociale Torino-annuario," per l'anno 1898.

ANSWERS TO QUERIES.

XLVIII. *Is anything known in the Society of the subsequent life of the coadjutor brother who was spared by the Calvinist Soria. . . Did he ever come back to us?*

That brother's name was John Sancies (Patrignani, Cordara). Juvencius (ii. An. Xti 1570) says that he escaped and returned to Portugal—"elapsus in Lusitaniam." Patrignani (Menology 15 July, 1570, § xxix.) says that "he was led by the pirates to Aquitania, whence he made good his escape." Cordara (Relazione della vita e martirio del Ven. P. F. Azevedo, etc.) devotes the 20th paragraph of ch. xii. to him, with the heading, "Unhappy end of Brother Sancies." "This unhappy brother," says he, "after having lost the crown of martyrdom, nine years later lost his vocation likewise, and left religion." In the edition of the same "Relazione" made by Father Joseph Boero (Rome 1854), the following details are added (ch. xiii.): "He (Brother Sancies) was forced to go up and down the sea with those corsairs, until they returned to France, and he was taken by them to Rutel and there set at liberty together with twelve Portuguese, the survivors of the crew of the ill-fated San Jacopo. All on foot and begging his bread, he traversed France and Spain and went back to Portugal, where he related as an eyewitness not only the fact of the death of the forty martyrs, but many details and circumstances thereof, which but for

him would never have been known. He rejoined the Society, and as he was still a novice, took his religious vows, and after having lived in it nine years, for the most part in the college of Evora, at last having grown tired of religious life and of the divine service, *he lost his vocation and went back to the world.*"—From *C. Ghezzi, S. J., Gorizia.*

II. P. Joachimus Campo Sancto, Superior Residentiæ Olysiponensis, S. J., se commendat SS. V. Rev. Patris Redactoris Ephemeridis Woodstock et respondet ad quæsitum XLVIII. uti sequitur :—

Frater Coadjutor Joannes Sanches, quem e nostris in Brasiliam navigantibus, ductore B. P. Ignatio de Azevedo, unum hæretici a martyrio exemerunt, e domo Jacobi Sancis dimissus ad collegium nostrum Oñatense in Hispania, multas passus ærumnas, tandem pervenit. Inde, per plura collegia Eborense in Lusitania nostra, postea Ulisiponense Collegium petivit, ubi Patri Mauritio nostro Sociorum xl. martyrium narravit. Illic tamen frater, qui annos novem in Societate Jesu vixerat, qui tanta in odium fidei passus fuerat, et martyrii palmam jam manu attrectabat (quæ Dei sunt judicia !) e Societate dimissus est.

Videsis opus Patris Antonii Franco *Imagem da Virtude*, tom. 2. pg. 124. Conimbrica 1789.

III. Answers to the same effect have also been received from Father Rockliff, Rector of Canisius College, Buffalo, N. Y., and J. M. Gonçalves, Belgium, India, and Father Widman, Grand Coteau, Louisiana.

XLIX. *The correct Latin translation of the Irish Saint's name Owen. Our catalogues give Audenus. Should it not be Eugenius ?*

I. *Owen* St.—French *Ouen* (there is no *w* in the French alphabet), Latin *Audoënus* (see Bolland., Aug. 24), not *Audenus*, for which *Audo*. cf. St. *Omer*, Lat. St. *Audomarus*, etc.,—was born at Sancy (Sanctiacum) near Soissons, about A. D. 600. His father was an officer of King Dagobert, Owen lived at court with St. Eloy (Eligius) and was consecrated Bishop with him ; he died Bishop of Rouen, where is still the church of St. Owen. He was blessed when a child by the Irish St. Columbanus ; his relics were translated to England, by Queen Emma, daughter of Richard I. of Normandy, and wrought many miracles ; hence he became very popular.—(*Bolland.*, t. 4. Aug. 24.)

There is, in English romance, a Sir Garvain coupled with his intimate friend Sir Ywaine, as in French with Sir Yvaine, and in the Welsh story, in the *Mabinogion*, he is Sir *Owain*, —time of King Arthur. Owain, *Oen* in Brittany, continued popular in Wales, though more usual at a late period. The notable *Owen* Glendower, of Shakespeare, was really *Owain* of Gruffyd of Glendwyrdy : after having for many years asserted himself as Prince of Wales, he died in 1416 ; it was

he who made *Owen* the most common of Welsh names, in honor of the last Welshman who lived and died free of the English yoke.—Now, for Eugenius:

Owen ought to be carried much further back to the same source as the Erse *Eoghan* (from *éoghunn*, youth, hence means *young warrior*); with the feminine *Eoghania*, of course turned into *Eugenia*. There were many *Eoghans* in Ireland, one of them a King of Connaught. Eoghan in Scotland is pronounced *Yo-han*, and indiscriminately translated by *Evan*, *Ewan* and *Hugh*. Several (exactly seven) of the early kings who are all numbered together in Scotland as *Eugenius* (church people's wrong translation), were properly *Eoghan*, and *Evan* or *Ewan* is certainly the right anglicism, though *Hugh* is made do duty for these as well as for *Aodh*.—(History of Christian names, by the author of *Landmarks of History*, etc., vol. ii., p. 140 et seq. : London, '63.)

Conclusion, *Owen* is in Latin *Audoenus*, not *Audenus* (which is no where found and is a misprint), and much less *Eugenius* (wrongly used as a translation of *Eoghan*, with which the Græco-Latin *Eugenios* has nothing in common), *Salvo, meliori judicio!* — From *Father A. Brucker, S. J., Georgetown University.*

II. The correct translation of St. Owen's name appears to be neither Audenus nor Eugenius, but Owinus or Osuinus. A short account of his life is given by the Bollandists under date of March 4. Stadler's Dictionary of Saints mentions Owen as the English equivalent of Ouinus or Osuinus (also Oswin). It is true, that the saint mentioned on the 4th of March is an English monk and not an Irish Saint; still I scarcely suppose that the difference in nationality would influence the translation of the name into Latin.—*Rev. J. W. Rockliff, Canisius College, Buffalo, N. Y.*

III. *Owen* must be the anglicized name of the French "Ouen" or "Ouein." St. Ouen was Bishop of Rouen and is mentioned in the Roman Martyrology on Aug. 21, under the name of *Audoenus.—Father C. W. Widman, S. J.*

Fr. Baudin of Fort William, Canada, is of the same opinion.

IV. *A few notes on Owen and Eugenius.*—In the late Father Murphy's book, "Cromwell in Ireland," we read of Owen Roe O'Neill (Eoghan Ruadh O'Neill).

"He seems to have left Ireland in his infancy. An entry in the records of the College of Salamanca shows he studied there. It also shows that *Eugenius* Rufus O'Neill had been appointed to a sergeantcy of halberdiers, the foot guards of the Spanish monarchs." cp. xi. p. 77. "It is said that Father Luke Wadding sent to Owen Roe the two-handed sword of the great Earl of Tyrone. Massari, dean of Fermo, who brought it to Ireland in 1647 . . . says: "Recuperavi illius celebris bellatoris Tyroniæ Comitis ultoniensis ex Oneillorum familia gladium duarum manuum quem Generali Don *Eugenio* destinavi. Ib. Ap. p. 217. "This heirloom," says Rinuc-

cini, "was accompanied with the papal blessing for Don *Eugenio*. Ib. cp. xi. p. 78, n. 1. In the "Lament" of Owen's secretary we find these words: "This bulwark of holy religion and Pope's Secunderberg Don *Eugenius* O'Neill." Ib. ap. p. 218: "Dilecto Filio *Eugenio* O'Neill," writes Urban VIII. Ib. ap. p. 217. Epitaph of Owen Roe O'Neill, "*Eugenii* O'Neill copiarum ultoniensium præfecte generalis epitaphum," one of the distichs runs thus:

"Fata sed *Eugenium* nequeunt ita sternere, servent Postuma Romanam quominus arma fidem" Ib. ap. p. 219.

In these passages *Eugenius* is Owen.

Moreover in Rothe's Analecta there are at least two Owens mentioned, Owen Egan, Vicar Apostolic of Ross and Owen O'Hart, Bishop of Achonry. The first occurs (p. 388) as *Eugenius* Heganus, the second (p. 438), as *Eugenius* O'Hart.

Again in Cambrensis Eversus, *Eoghan O'Sullivan Bearra* is translated *Eugenius* O'Sullivanus Bearrius, vol. 3. p. 156.

In the Latin summary of the accusations sent to Rome against the Apostolic Nuncio *Owen* O'Neil is constantly called *Eugenius*, p. 682 sqq.

This note, however, shows what the author thinks of those who translate Owen by Eugenius.

"Anglice dicitur Saint Owen's Arch., id est, Sancti Audoeni Arcus, quia est prope Parochialem S. Audoeni Ecclesiam inter antiqui Dublinii mœnia sitam. Ex quo liquet, ut obiter dicam eos falli Ludimagistros, et alios ab eis deceptos, qui Owen anglice appellatum, latine vocant Eugenium; Si quidem Owen anglice et Oven gallice idem est ac Audoenus Latine. Fuit porro S. Audoenus Archiepisc. Rotomagensis." Ib. p. 189, n. ib.

QUERIES.

L. Several Magazines have lately published a list of the height of distinguished men, and amongst these the height of St. Francis Xavier is given as only four feet and seven inches (1.397 meters). Is this correct?

LI. Was either Pulaski or Kosciusko a Jesuit student?

LII. In Jared Spark's American biographical series under "Roger Williams," there is a remarkable explanation as to how the good Baptist got his ideas on toleration. If I am not mistaken a book on this subject written in milk by a prisoner in the Newgate, fell into his hands after its development, and fell on good soil. Now we know that this was an idea agitating the minds of our fathers at this period; and that they had this method of writing when in prison, and finally that the Newgate was an ordinary lodging house for our fathers about 1644.—Did one of Ours write that book? This find would be the more valuable now as the bigots insist on despoiling Calvert to enrich Williams. Perhaps the same father put both on the track.

OBITUARY.

Brother Timothy O'Sullivan.

Brother Timothy O'Sullivan, the oldest member of the Loyola Community and the oldest brother in the Maryland New York Province, peacefully breathed his last on Sunday, June 20, 1897. Brother O'Sullivan was born in County Kerry, Ireland, December 24, 1812. In his youth he came to America, and after an edifying life in the world, sought admission into the Society, that in it he might satisfy his ardent longings to offer a more perfect service to his creator. He began his noviceship at the novitiate in Frederick, September 23, 1859. Two years later he was sent to Loyola College, Baltimore, where he remained until his death, a period of thirty-six years. Nearly all this time he filled the office of dispenser. He also taught catechism in St. Ignatius Sunday school for a long time, and many edifying anecdotes are still remembered of him. In the college he made a host of friends and the old students were always glad to call on the kindly good hearted "Brother Tim."

Those who knew him in his old age can testify that all his early virtues were then intensified and shone with a lustre imparted to them by his venerable years. The mainspring of his whole life and actions seemed to be a deep childlike faith which imbued and penetrated all he did and made him the religious that he was. When his strength failed him for further manual work, he turned to prayer and the things of the soul. Most edifying was it to see him clinging to the privilege of serving Mass when scarcely able to move the missal or genuflect. His fidelity to common life was no less edifying. From no community exercise was he absent, and when at last he was missed from his wonted place, well did all know that the end was very near.—R. I. P.

Father John Ignatius Coghlan.

Father John Ignatius Coghlan, who died at St. Louis University, August 7, 1897, was superior of the Missouri missionary bands after Father Damen, and was a link between the old times of Smarius, Damen, Van Goch and Garesché, and the numerous missionary bands of our time. He joined the band of Father Damen in 1869, the last year of Father Smarius' powerful eloquence, and with them he gave missions in the largest parishes of the country, north, south, east and

west. He tried to combine—and with fair success—the qualities of those two distinguished missioners; and for fifteen years on the missions and eleven other years in parish work, he led a laborious and fruitful life, devoted with untiring zeal and piety to the arduous duties of the holy ministry. An estimate of the fruit of these missions can be found in "Historical Sketches" by Father W. H. Hill, where it is stated that "At a mission given by Rev. John Coghlan and his associates at St. Stephen's Church, New York, lasting four weeks, during the past spring (i. e. 1879), the number of communions given, as published in the Catholic newspapers, was 42,000." As an instance of his zeal in working conversions to the faith, it is asserted that in one year in Chicago he made eighty converts. Father Coghlan took special pains to attract and instruct Protestants.

John Coghlan was born in Templebraden, Co. Limerick, Ireland, April 21, 1829. His father, who was a prosperous farmer, gave his children every advantage the times allowed; and John was seen riding to town dressed like the son of a landlord in silk hat and boots, and clearing the hedges and ditches, the envy of the country lads, to a select classical school at Herbertstown where he studied with John Hennessy, now the venerable Archbishop of Dubuque. The Catholic Emancipation Act had recently passed into law; but Catholic education was slow in reviving from the penal acts of two centuries. However, Ireland was ever a land of scholars; and they proudly proficient in learning taught the classics to her persecuted sons. Among these were Mr. Con Mara and Mr. Pat. Meagher educated at Maynooth. When John was about the age of nineteen, his father is said to have bought a neighboring farm, to induce him to remain at home; but with the experience of the year of famine and the political troubles of '48, John was shrewd enough to prefer America—"the land of the free,"—and induced by some relatives, he crossed the Atlantic to St. Louis, Mo. In 1849 he was persuaded by Father A. Damen to enter the St. Louis University as a boarder; a bright cheerful Irish lad, serious in study, he took the lead in his classes, and in three years won the medal in a graduating class of six, among whom were William Linton, Ed. Farish, and Ed. Fitzpatrick. With the latter as companion, John Coghlan was admitted by Father W. S. Murphy to the novitiate at Florissant, Mo., on July 23, 1852. He was manuductor under Father John Gleizal and studied rhetoric under Father P. Arnoudt, the author of "Imitatio SS. Cordis Jesu."

Passing on from the juniorate to St. Louis University, he started in for two years of philosophy and two more years of teaching. This was from 1855 to 1859. He studied philosophy with MM. W. H. Hill, C. Coppens and J. B. Lesperance; they were taught by Fathers F. X. Wippern and F. Nussbaum. Mr. Coghlan was at the same time prefect in the

big yard; and the boarders were numerous and, if anything, more lively and brittle in temper than in our days. The others were teachers or prefects, or both together. So studies were made under difficulties in those days. To the poor prefects, footsore, worried and tired with the day's duties in the yard under a broiling sun, the evening lecture in philosophy naturally served as a soporific. Yet they profited by their studies, as their works abundantly show. In the last year of Mr. Coghlan's teaching, the course of studies was first graded into regular classes to be under the same professor in all branches. Father John Verdin was the president and Father J. B. Emig was vice-president.

At that time, Missouri was but a vice-province and beyond the novitiate had no provision for the education of members, until Father J. B. Druyts opened a scholasticate at the College Farm, then outside St. Louis to the north overlooking the Mississippi. In the catalogue this was named the *Seminary near St. Louis*, and it lived two years, 1858–'60. Here Mr. Coghlan studied his first year of theology under Fathers Francis Di Maria and W. Mearns; Father Wippern was the superior and professor of philosophy, eight philosophers and seven theologians in a community of twenty-four. After two other years of theology in the Maryland Province he returned to St. Louis and concluded his course of teaching, as professor of mathematics in the university. He was ordained by Most Rev. Peter R. Kenrick on September 20, 1862, in St. Francis Xavier's Church, St. Louis, Mo.

He took his last vows on February 2, 1866, at Leavenworth, Kansas, while assisting Right Rev. J. B. Miege, S. J., in the capacity of operarius and spiritual father of the community.

Father Coghlan began the care of souls in St. Louis, in the summer of 1863, as director of the free school attached to St. Xavier's Church on Green Street. Preparatory to the missions, he lived six years on parochial duty; two of these were spent at St. Louis, the next two at Leavenworth City, Kansas, helping Bishop Miege, and two more at Holy Family Church, Chicago, where he showed his love for work in relieving the pastor, Father Niederkorn, of many duties and directing many societies. He resided in Chicago fifteen years in all, as that was the first home of the missionary bands; and at intervals he worked in the Holy Family parish, acting as pastor under Father Damen from 1873 to 1875, and succeeding Father Francis Ryan from 1885 to 1887, as the actual pastor.

After three years on the missions, he was, at his own request, appointed pastor at St. Mary's, Kansas, where he found leisure amid the various duties of community and parish life to write lectures for the missions on points of controversy and science. Father Coghlan took a broad view of the scope of the missionary. The *holy missionary* is everything to the poor benighted people: the people look up to him as a father of

the Church; and he must guide and reform their minds as well as their consciences, in a word, he must be a doctor as well as a saint. A little experience so convinced Father Coghlan of the need of readiness in refuting the errors of popular scientists as a condition for confirming the faith, that he was ambitious to store his mind from every field of knowledge, gathering statistics and arguments with unflagging diligence and writing his lectures with the utmost neatness and care, underlining and revising according to the freshest light of the mind or the latest facts and authorities. Thus equipped he was able to take a leading role on the missions; but he first tried his powers in Chicago, delivering a course of Sunday lectures in the spacious Jesuit church, in 1874–'75. In science, geology was his specialty. There was hardly a book on that subject that he had not read. He delighted to discourse on the latest theory or fad, and had drawn up maps and illustrations *sine fine* in support of the side of revelation. This brought him a reputation; and as an authority in science, he was invited into the select circle of lectures in the Post Graduate Course of St. Louis University in 1884–'85. That occurred at the close of his term as President of St. Xavier College, Cincinnati, O., which post of responsibility caused a second break in his missionary career.

These two interruptions excepted, he worked in the missionary harvest from 1869 to 1893, until after twenty-six years of hard unsparing work following fourteen years of preparatory study, his constitution often impaired at last gave way; and he retired to St. Louis University in 1893 to recruit his strength in a new kind of labor, as chaplain to the House of the Good Shepherd. With hopes of returning to the missions he kept on writing and retouching lectures on Religious Education and the Public Schools. But a complication of diseases chiefly in the stomach and kidneys had shattered his health; and after two years he was relieved of the duties of chaplain, which, comprising daily confessions and instructions to four numerous divisions usual in a large institution of the Good Shepherd, was equivalent to the work of a parish and proved too great a strain on his remaining strength. Nevertheless he still wanted to be useful and undertook to be the spiritual director of the lay-brothers and a confessor of the community, and when an opening occurred, would hear confessions in the church. Meanwhile though he often suffered distressfully from constant relapses, kept in constant suspense between fears and hopes of recovery, he would celebrate Mass every day at 5 o'clock, and would drag himself to the community exercises as long as allowed by obedience. His sufferings were soothed and alleviated, in all that was left to human agency, by the kind attentions of his superiors and the sympathy of his brethren at St. Louis, yet they were so great as to leave him unconscious for many weeks, before death brought relief. He had viewed the gradual approach

of death, perhaps with a sigh that his plans for work were arrested in mid course, but with calm resignation to the will of his Master. Four years previously his piety had found relaxation in calculating the indulgences he could gain every day, and every hour of the day, in his favorite devotions; and he would proudly prove to his visitors the spiritual treasures contained in the rosary and blue scapular. Charitable during life, he felt the sympathy of charity in his last distress; and obedient during life, his soul was prepared for death by the merits of daily obedience.

That Father Coghlan was a successful missioner, no one will gainsay. About the secret of his success minds may differ. In the first place he started out under the guidance of Father Arnold Damen, who after twelve years experience was then in the noon of his success. But he had his own gifts and talents from God. Without doubt the first cause of success is the grace and blessing of God. This the missioner will conciliate by personal sanctity without opposing any obstacle of self-love. On the testimony of his associates, Father Coghlan was certainly a devout and holy religious, prudent, modest, humble and obedient, and above all charitable and remarkably considerate for human foibles. A natural bashfulness and timidity, moderated by the religious spirit, had developed into the virtues of modesty and humility, which usually hid and checked display of talent and rendered him very amiable; so that to those at home he may have appeared a kind and pleasant, rather than a brilliant man. But he achieved brilliant work, and that by his own energy in self culture; for in the '50's and '60's, he had not the opportunities of the scholastics of to-day. Yet his record as a scholastic for four years in St. Louis University (1855–'59), when he was prefect over the large boys and first prefect in the 1st division for three years in succession, when the college reckoned 320 students—180 being boarders, in the rough border years brewing civil war—shows a character for manliness and tact, that was recognized by his superiors. The same energy and ability were revealed in his activity on parochial duty. These qualities were brought into full play on the missions by his love for the work and zeal for souls.

He was a priest who felt compassion for the ills of the people. His heart went out to all classes in his ministry; and his cordiality manifested wonderful interest in everybody, so as by one interview to win esteem and cement friendship for a lifetime. It was this type of personality, which attracted people and never repelled them. Moreover, his earnest preaching, logical, practical and convincing, flowing in elegant English and relieved with humorous pleasantries, produced reflection and compunction and compelled souls to enter into themselves and listen to the voice of grace. Thus he often moved the congregation to tears. And in his opening instruction, when he exposed the results of a sinful life, the

grief at home, the sorrows of the Blessed Virgin, it was a usual sight—as attested by an eyewitness who was his companion for many years—to see most of the congregation, even of men, expressing their remorse in sighs and tears. And this hold on them was not lost to the close of the mission.

But it was in the confessional, that this devoted missioner revealed his whole heart and soul and used all his resources of prudence and learning and tact. In the confessional he endeared himself to thousands, though he drew from his assiduity the seeds of disease that shortened his life. Yet he always loved this work, and the penitents of dear Father Coghlan never forgot his fatherly kindness. There he consoled and encouraged, he reproved and corrected, he instructed and confirmed many a soul in Catholic life and higher perfection.

Wherever Father Coghlan had given a mission, he was a favorite with the people, and was welcomed with greater congregations on his return. He was sought by the clergy, whom he pleasantly entertained to edification; he was esteemed by the bishops and he was loved by his colaborers, to whom he showed a uniform and open-hearted charity. His patience, piety and love of religious life were a spectacle to all who lived with him in the large community of St. Louis University, during the years of his last sickness. And those who lived under his government at Cincinnati treasure memories of personal kindness from one of the most amiable, considerate and solicitous of rectors. There his fortitude was put to a sore trial. For in one night, St. Xavier Church burned down to a mass of ruins—all but the four bare walls. The next day was Good Friday, 1882. It was raining in sympathy with the gloomy spectacle. The good people missing the Good Friday services, crowded round, and observing the cross from the steeple fallen into the gutter, they knelt down on the sidewalk and adored in the pouring rain the emblem of redemption. The poor rector, taking in the whole situation, how nearly 25,000 souls were so suddenly deprived of their place of worship, which it might take years to replace, looked crushed as if all the might of the blow had fallen on his one heart and bruised it. But he was surrounded by thirty-six brethren to share his grief, to raise his hopes and suggest plans for the future. All the pastors made devoted efforts to raise funds, but chiefly the saintly Father Charles Driscoll who was deep in the hearts of the people, having been their pastor for thirty-five years. The citizens believed that the church had been set on fire at the instigation of a secret society, whose weekly meetings in obscure corners had been ferreted out and just at that time had been exposed in "The Catholic Telegraph;" and friends came from every quarter to aid the Jesuits. Father Coghlan saw the prospect brightening, and summoning all the energy of his character, he had plans drawn up for a fire-proof church, gave out the

contracts, gathered workmen and materials at once on the ground, superintended in person the details of every contractor; until in less than a year, in a church grander than the first and safer from accident, protected with iron pillars and solid inner walls and sheeted attic, and adorned with a high marble altar, with floor tiled with marble and gothic groined ceiling, the people were worshipping on Palm Sunday, 1883. Nor did his energy rest with the building of the church, repairing of the tower and replacing the organ, chime of bells and tower clock, all of which had been consumed in the general blaze. He brought a first class organist from Boston, who was then reputed the best in the country, and organized a choir at St. Xavier's of the best talent in the vicinity and added splendor to the ceremonies of the church, in order to attract the scattered flock back to the fold.

Certainly, in addition to his kindness of heart, Father Coghlan made his rectorship a record to be remembered in the city of Cincinnati. His life is an example of diligence, of energy and devotion to duty, which affords edification to all.—R. I. P.

Father Francis A. Smith.

Not since the year 1891, when the accident at St. Inigo's carried off three of our scholastics, has the province been so suddenly called to mourn one of its subjects as it was on the sixth of last December by the death of Father Smith. In the prime of life and in excellent health, it seemed that a number of years would still be given him for missionary work, and then a green old age to prepare for death. But such was not to be. The first week of December he was appointed to conduct a mission at St. Peter's Church, Dorchester, Boston. This mission he opened on Sunday, December 5, along with Father Stanton and Father Goeding. On the following Monday, after preaching the morning sermon, he took lunch with our fathers at Boston College, and about two o'clock he got a bicycle from the brother and started out to take a ride. As he was returning and was within one square of the college—immediately in front of the City Hospital,—he met the accident that caused his death. This was about a quarter to four. This accident, as far as we can learn, took place as follows :—[1]

He was riding on the left side of the street: that is, on the side on which he would meet carriages and wagons coming towards him. Apparently too he was riding with some velocity. He met a coal cart, and turned out to the centre of the street at the same time that a one-horse wagon which was coming behind the coal cart turned out to the centre in order to pass the coal cart. In the collision he was thrown under

[1] This account of the accident is taken substantially from a letter of the Rector of Boston College to Father Provincial.

the horse, which fell on top of him. The horse in his struggles to rise struck Father Smith on the back of the head and fractured the base of his skull. He was taken to the City Hospital and everything that the physicians there could do was tried to save him; but the head physician of the Accident Department pronounced the case hopeless. He never recovered consciousness. Father O'Neil gave him absolution and Extreme Unction. The community said the prayers of the dying at the visit after dinner. Father Dolan and Father Gasson remained with him until his death, which took place about half-past seven that evening, again said the prayers of the dying and gave him the last absolution a moment before he died. Thus without a moment's warning was he summoned to give an account of his life before the judgment seat of God. Let us look back on that life a few moments—not indeed to judge it—but to draw from it consolation and edification.

Born in New York City on September 5, 1844, Father Smith received his education at St. John's College, Fordham, making a second year of philosophy after graduation, and teaching one of the commercial classes. As a student he was an earnest worker and a great lover of every sport. Feeling himself called to the Society he entered at Sault-au-Récollet, near Montreal, where the novitiate for the old Mission of New York and Canada was situated. It was during his novitiate that the trial—or "experiment" as it was called—of the month of Pilgrimage was introduced in Canada, and Father Smith was one of the first bands to be sent out. Here he gave proofs of that zeal for souls and of his talent of making himself all to all which distinguished him afterwards. After two years of juniorate, which he made at Quebec, Father Smith was sent as prefect to St. Mary's College, Montreal. After one year he was sent to his Alma Mater as professor of grammar, and then for one year to St. Francis Xavier's, New York. This brought him up to the year 1872. He had been eight years in the Society, and had not yet studied his philosophy, so he was sent to Woodstock, where he spent seven consecutive years in the study of philosophy and theology. Three years more teaching and one as operarius, all at St. Peter's, Jersey City, bring us to the year 1884, when he was sent for his tertianship to Frederick. That year being finished, Father Smith was sent to Baltimore as Minister. After filling that office for a year, he succeeded Father McGurk as Rector. This office he filled for nearly six years, and he devoted himself with energy and tact to carry out the work begun by his predecessor. He did this so well that during these years he increased the number of students in the college and the attendance at the church, and succeeded in paying off the debt on the college. By his polished manners and genial disposition he won the affection of all whom he met. Thus he gained many devoted

friends outside the college, as was made apparent by the numerous letters of condolence and inquiry sent to our fathers after his death. These friends were not only people of the world but religious as well. The Carmelites of Baltimore and of Boston both looked upon him as their devoted friend, and several letters came from them after his death, speaking in the highest terms of the father, of his spirit of piety, and of his appreciation of the religious life. One of these letters will be found in the January number of the "Fordham Monthly," while another—which we produce below—gives an account of the last day of his life.

On his removal from the charge of rector in May 1891, Father Smith was assigned to the Missionary Band, and in this work he spent the last seven years of his life. His field of labor was enlarged and he made friends wherever he went. He was full of zeal and entered on his mission work with great earnestness. On page 105 of this present number Father Stanton gives us an example of this earnestness in the account of how he began his last mission. Father Smith regarded this mission as the most important one of the year. Indeed, he shrank from it, so deeply did he feel the responsibility, but once he was told to undertake it he entered upon it with great zeal. He went about begging prayers for "his great work," as he called it, and sought the convent of the Carmelite nuns, Boston, to entreat their assistance before God in his work of zeal. How much he was appreciated and how earnestly he strove to interest holy souls, that by their prayers they might help on his missionary work, is shown in the following account of the last day of his life, sent to one of our fathers by a Carmelite nun.

"I write to you for a special reason, and this is to tell you a little of Father Smith. It may comfort you to know something of the last hours of your brother in religion, and to be assured, that if ever a soldier was ready to meet the sudden call of his king, he certainly was. God seemed to have permitted that one person after another should come to the turn to tell me of him, not even knowing that I knew him, so that I could follow every step of his last day. He opened the mission on Sunday and a young man told me it was a most stirring opening, he was urgent in his appeal and invited all to write down questions and bring them to him that he might answer them. This young man said he had never been so drawn to anyone in his life and went off to write his questions, longing for an interview. Father Smith came here about four or a little later on Sunday and had a long talk with Rev. Mother and myself. It was all spiritual, full of God and showing a soul in full fervor. I was never so impressed with his earnestness before, though I had always felt it. He was heart and soul in his work. I shall always be thankful to God for that interview. We asked for a confer-

ence and he said he would try to give one before he left if he could. Father Stanton told us that on that Sunday evening, when sitting together with the priests, the conversation turned on sudden death, and Father Smith spoke up and said, 'We Missionaries, always on the boats and cars, hold our lives in our hands and must be ready at any moment for the call.' The next morning he preached on baptism, for a person came to the turn and told me of it, saying they had never heard the sacrament so beautifully explained and it had made a deep impression. This was Monday and what was my surprise a little after ten o'clock the same day, when Father Smith himself came and said he had come for the conference. He went right to the chapel and gave one of the most beautiful conferences I have ever heard. He came to give us the recipe for peace and rest, and it was to learn of Him who was meek and humble of heart. It would be too long to tell you of the conference, but I assure you it was an exceptional one. When he finished he leaned forward and said, 'Pray for Father Smith,' then he knelt at the little altar and said 'Dear Lord make us meek and lowly of heart.' He did not go to the speak room, but came to the turn for a few moments, leaving blessings and good wishes from his heart. He went from here to the college to see Father Brosnahan, and the altar boy who goes to the college, told us that one of the fathers hearing he was in the house went to his room and found him on his knees so wrapt in prayer that he did not notice anyone coming in until he had finished when he rose with a cordial greeting. It was probably his last examen. He went to dinner and then to the chapel for a short visit, then took the ride that had so terrible an ending. A person told me that she knew the father who had planned it for him, as a little recreation and because he wanted him to see something of the city. I am sure Father Smith took that ride with as simple and pure an intention as he could have in saying his prayers. I feel confident that God gave him time to make heroic acts before he lost consciousness and I do not doubt that he accepted death with resignation and joy. I have known him for ten years and can only thank God for having known such a simple, upright soul. He was devoted to our Blessed Lady in a most particular manner, and especially under the title of the Immaculate Queen; and it was not without meaning to my mind that he was buried on the Feast of the Immaculate Conception, from the church of the Immaculate Conception, and that of necessity the vestments of the funeral Mass were white.

"God's ways are not our ways, but we can always accept them with a child's trust knowing they are the ways of love and are always the best."

Father Smith's death has been a loss to the missionary band and to the Province which will be long felt. Others

will take his place and the great work will indeed go on, but there are few who will do just the work he did. His tact for making himself all to all, and thus making devoted friends was no common gift, and when we know how he used this talent to draw souls to God, and that the exterior work was sanctified by an inner life of prayer, while we mourn his loss for ourselves and for others, for him we may rejoice.—R. I. P.

Father Michael Flynn.

Father Flynn was born in the city of New York, on the 16th of July, 1837, but was sent to Ireland by his parents at an early age, and spent several years of his boyhood abroad. Returning later on, he attended school at St. Francis Xavier's the first year it was opened in Sixteenth street. Father Flynn did not complete his course at college, but went to the novitiate of the Society of Jesus in 1856. He continued his studies in Canada, and taught and was prefect in St. Mary's College in Montreal. When the scholasticate for this province of the Society was opened in Boston, Father Flynn was sent thither to begin his philosophy. Coming to New York soon after on a visit to his relatives, he was detained there on account of the great lack of teachers at the time, and taught in Fordham for three years, having charge of the three grammar classes. He was then made First Prefect of First Division, and continued in that office until 1869, when he was sent to Woodstock, the new house of studies which had just been opened. After ordination he returned to Fordham, and became again Prefect of First Division. From Fordham he went to Sault-au-Récollet for his tertianship, which he made under Father Perron. The following year he returned to Fordham where he taught or did missionary work for two years. In the autumn of 1878, Father Flynn was sent to Troy, where he had charge for two years of St. Michael's Church. He endeared himself much to his good Irish parishioners and here gained a reputation for working miracles. After a year at St. Peter's, Jersey City, he was sent to Georgetown for the scholastic year 1880–'81, being the first one to be sent from the Mission of New York–Canada to the old province of Maryland after the union. Here he remained for three years as prefect, and in 1883 he was sent as minister to the old novitiate of West Park for one year. He then taught five years at Worcester, returning to Georgetown in the autumn of 1889, as teacher of special class and librarian, thence to Baltimore for two years as minister, then for a year at Holy Cross. In 1893, when Father Maas went to Spain for his tertianship, Father Flynn came to Woodstock as librarian. He did good work in putting in order and cataloguing the archives. It was here that his health began

to fail. It was thought that his old home at Fordham College would be more congenial to him and thither was Father Flynn sent. Here he remained until his death, engaged in teaching history and special Latin class, and also in looking after the house library.

Father Flynn died of a disease from which he had been suffering for many years. How patiently and cheerfully he bore his afflictions, how kind and charitable a disposition he ever showed, how simple and painstaking he proved himself in his various duties, only those who knew him intimately can fully tell. To know the man was to love him. He was a devout religious and charity was his most striking virtue. He never seemed to detect the faults in a person's character, but saw only the good qualities, and looked at everything in a charitable light. As he judged others so he will be judged himself. Father Flynn's long life was full of merit for himself and good to those around him.—R. I. P.

—In part from the "Fordham Monthly."

LIST OF OUR DEAD IN NORTH AMERICA

From Nov. 1, 1897 to March 15, 1898.

	Age	Time	Place
Fr. Francis X. McGovern	56	Nov. 11	New York, N. Y.
Fr. Francis A. Smith	53	Dec. 6	Boston, Mass.
Fr. Michael Flynn	60	Dec. 8	Fordham, N. Y.
Fr. James Major	85	Jan. 1	Providence, R. I.
Fr. Pascal Tosi	61	Jan. 14	Juneau, Alaska.
Fr. Michael G. Shallo	44	Jan. 27	San Francisco, Cal.

Requiescant in Pace.

VARIA.

Alaska.—Our latest news from Alaska will be found on page 64. Since then Father René has sailed for Rome. He hopes to obtain ten more assistants for missionary work in Alaska.

Australia.—Father Michael Watson, editor of the Australian, "Messenger," has started a little Quarterly Magazine called the "Madonna."—"The Australian Children of Mary's Home Magazine." It is well printed, having a picture of the Madonna Della Strada in blue for its cover. Besides a calendar for three months, it contains original articles by Australian Children of Mary, and selections. Such an excellent work, and for such an excellent cause, deserves every encouragement.

Riverview College.—We think we may look back on '97 with fairly justifiable feelings of satisfaction. It has been all round a very successful year with us; we have not sown nor labored in vain. In the University examination we have very good results in both Senior and Junior; in the University Matriculation Honors Examination we have, for the second time, obtained the Cooper Scholarship (£50) for Classics; in the College intellectual and literary contests there was great life and vigor: a good Football season has been followed by an exceptionally good Cricket season; the Athletic Sports came off very successfully; the postponement till March of our Annual Regatta prolonged the zest in boating; we have again this year—three times now in three successive years, and four times in five—won the New South Wales Rifle Association Schools Challenge Shield; the Old Boys' Union has been started with the inaugural dinner; and, to crown all, our break-up was "a new departure" and a successful and very pleasant event for everybody. —*From the Alma Mater.*

Father Joseph Milz, recently arrived from Europe, has been appointed Superior of the United Missions of South Australia and the Northern Territory. This constitutes the mission of the province of Austria. There are 40 of Ours laboring in this mission,—19 fathers and 21 coadjutors. The Catholic population, scattered over an immense territory, numbers about 10,000.

Belgium.—On the 1st of February, Father Augustus Petit, Rector of the Collegium Maximum of Louvain, was named Provincial of the Belgian Province. After his tertianship, Father Petit became Master of Novices at Tronchiennes, 1885–1888, then Rector and Master of Novices at Arlon, 1888–1894, and Rector of Louvain 1894–1898.—Father Joseph Janssens who retires from

the Provincialship, had already occupied that post from 1876 to 1880. He is over 70 years old, celebrated his golden Jubilee in the Society two years ago, and has been superior in different capacities for over thirty years.—The house of retreats at Fayt-lez-Seneffe, called "Notre Dame du Travail," has been made a separate residence, with Father Leopold Lefèvre as superior. It was founded in 1891, and has depended hitherto on the college of Charleroi. —The number of students in all the Belgian colleges of Ours for the past scholastic year was 6679, a decrease of 25 from the preceeding year.

California.—*St. Ignatius Church, San Francisco,* with January began the issue of a neat Church Calendar. Each number consists of some thirty pages, filled with explanations of the different feasts, church notices, college notes, etc.

Canada.—*St. Mary's College, Montreal,* founded in 1848, is about to celebrate its Golden Jubilee. The "Association des Anciens Elèves," founded by Father Cazeau, has sent out a circular to all the former pupils, inviting their aid and requesting their presence at the jubilee feasts on the 21, 22, and 23 of June. Should any of the "Anciens Elèves" have been forgotten it is hoped that they will understand that this has not been intended, but that all are welcome.

Ceylon.—I have to visit some 250 Catholic families, and I make it a point to visit them all at least once a year. Besides I have a list of forty-one Buddhists and Protestants who are inquiring into the Catholic religion. This evening I had a talk of nearly two hours with an intelligent Buddhist, whose peace of mind has been disturbed on reading in the papers about the plague in Bombay. He spoke about it to one of his sisters who is a Christian. She said she had no such fears of dying as she knew she would be Christ's who had forgiven her sins. So the poor man went to his neighbors the Wesleyans, who promised him that if he prayed and believed in Christ he would feel that his sins were forgiven. "To tell you the truth, father," he said, "I think that they are humbugs. I have been praying day and night, several days and I can't feel that my sins are forgiven. I am sure that those who say that on such a day at such an hour their sins were forgiven are lying." He seemed most satisfied with my explanations, especially when I had shown to him that we were not idolaters, as his "Reverends" had told him. Amongst these forty-one people, there are eight men of a good education whose conversion might be followed by several others. But for several of them earthly considerations are in the way. If some zealous scholastics would help me with their prayers I should be most grateful to them.—*Father J. Cooreman, S. J.*

China.—The scientific work of this mission of Nanking is developing and promising much for the future. Father Froc, director of the Zi-ka-wei observatory, is introducing a new and easy code of storm signals for the China

coast. Up to the present the international signal code has been in use, but it was found cumbersome for the special service of storm signaling on the coast. The convenient and simple code drawn up by Father Froc met with the ready approval of Sir Robert Hart, Inspector General of the Chinese Imperial Maritime Customs, who is going to introduce it with the new year (1898) at all the stations under his control. An eight or ten inch equatorial is in construction for the observatory, and it is hoped that an astronomer will be sent out with it, as the two fathers at the observatory have their hands full. Father Chevalier, the former director of the observatory, is now on a journey far in the interior, about 1500 miles up the Yangtse, on a magnetic and geographic survey. He left in the early autumn and will be absent all winter. —Father Heude, the naturalist, who has been working away almost alone these twenty-five or thirty years, has just received from France a young man to be formed as his successor. He is a scholastic of much promise apparently, and has made special scientific studies, though not exactly in Father Heude's line. Father Heude has made a scientific expedition this year through the islands of Japan and in the vicinity of Vladivostoch, the Russian port on the Pacific. He is now engaged upon the last fascicule of his third volume of Memoirs. His productions are of the most serious nature, and worthy of the notice of any of Ours interested in natural history or kindred studies. He is no theorizer, no mere amateur, but an original observer and scientist of the first order. Of late years he has devoted his attention chiefly to odontology. His homotaxic classification of the dentation of animals will be most probably received as a real contribution to science, though it is as yet but little known. His works are not intended for any but serious students, and consequently their circulation is not wide. His best customer is the British Museum, which takes three copies of his publications regularly as they appear.—*Father W. L. Hornsby, S. J.*

England, *London.* — Whereas Wimbledon has developed from a "collegium inchoatum" into a full college with its own rector, the title of "Collegium S. Ignatii" has been dropped from Mount St., which has become an independent residence — "Residentia Londinensis Immaculatæ Conceptionis." The Rector of Wimbledon—Father Clayton—is now Rector of the "Collegium" (which includes several residences), while the superior at Mount Street has the title of "superior residentiæ." Father Bampton, who has been in charge of Mount Street since 1894, has lately been succeeded by Father Charnley, who was "Secretarius Substitutus" under Father Anderledy.

Oxford.—We are delighted to learn that the house at Oxford—Campion Hall—is bringing great credit to the Society, as all the scholastics who are there are no mere "pass men" but will go up for honors. The "Letters and Notices" inform us that, as at present arranged, four of the present first year Philosophers at St. Mary's Hall are to go to Campion Hall, Oxford, next autumn. Two are preparing for Mathematical, and two for Classical Honors;

hence it will be seen that the "Oxford movement" is not made exclusively in the interests of classics, but is intended to further the mathematical studies of the Province as well. May we hope that as the plan develops, we may in time have specialists in History and Science, and, not least, in Oriental languages, a study which is so warmly advocated by the Holy Father, in the interest of Biblical studies.

For the autumn of 1899, three of the present second year Philosophers have been nominated; they will then have finished their philosophical studies, a condition required by Father General when the scheme has settled down to its normal mode of working.

Some have thought that our scholastics, having finished Philosophy, and therefore being older than the average undergraduates, would not be able to compete with them on even terms. It may be interesting to know that their tutor, Mr. Joseph Bridge, B.A. Cantab., in his written report upon their work, especially comments on "the logical acumen which their splendid training gives them—a quality which others have to struggle for long periods to attain."

Consoling Letters.—A book called "Black Monks" by Father Taunton has attracted much attention in view of the disedifying policy which he imputes to our fathers in the reigns of Elizabeth and James I. In the "Month" for December, Father Pollen dealt with this subject and defended the Society from the serious assaults of Father Taunton. The editor of the "Month," Father Sydney Smith, felt anxious "as to the reception our protest might meet with from those who bear the same relation to our former opponents, that we have to the founders of the English Province." He was much consoled, however, by letters from Cardinal Vaughan and representative Benedictine fathers, and these he publishes for Ours only in the January number of the "Letters and Notices." The Cardinal says "I must send you one line of congratulation on your Benedictine article in 'The Month.' Admirable in tone and temper, and conclusive in answer to the salient points taken up. It will do good." It is well to know that Father Taunton is not a Benedictine. He was a postulant O. S. B. for ten days many years back. That is all.

Our Tertians who are making their probation in France and Belgium are spending the Lent in England in mission work. During the first part of Lent, Father Casey and Father Hearn were at Preston, Father Cunningham at Portsmouth, Father Ennis at Bolton, Father O'Carroll at Stamford Hill, near London.—We learn that the fathers of the Paris and of the Lyons Province will do work during Lent in parish churches and colleges. Those of Champagne in colleges only, as it is the custom in this province for tertians to give the Lenten stations in colleges.

France, Province of France.—The "Lettres de Jersey" have this year for their editor Father Joseph de Broglie, the father Minister of the Scholasticate. This is a new departure, as hitherto the "Lettres" were edited by a scholastic. Since the scholastic had often to be changed, the present plan it

is believed will assure a greater regularity in the issue of the different numbers.

The Novitiate transferred to Laval.—At the beginning of the scholastic year the novices—who since the expulsion of 1880, were at Canterbury, England—were transferred to Laval, and at present they occupy the buildings for so many years used as a scholasticate. The novitiate is flourishing, there being thirty-seven scholastic novices—of whom three are priests—and twelve coadjutor novices. There remain at Canterbury only the juniors of the provinces of France and Lyons, forty-seven in number, of which number four with one coadjutor "vacant militiæ."

Province of Toulouse, Uclès, Vals.—The scholasticate of the Province of Toulouse has returned to its old home at Vals, after an exile of seventeen years, which has been sweetened by the cordial hospitality of Catholic Spain. The departure from Uclès took place during the month of August, amid touching scenes of farewell, during which the simple people of the neighborhood, as well as the ecclesiastical and civil authorities, did everything in their power to show their affection for the fathers and the scholastics. The house at Vals has been improved in a variety of ways with a view to the happiness and comfort of its inmates. Heat has been introduced in the corridors and stoves in the rooms, while acetyline gas and electricity light the whole house brilliantly, and water in abundance is found wherever needed. The missions and catechism classes have been resumed to the great joy of the inhabitants of the neighboring villages, and the Apostleship of Prayer and devotion to the Sacred Heart have not ceased to make Vals their home of predilection. We regret to learn that the beautiful church of Vals—so many years the home of the apostleship—still remains closed with the government seals on its doors. The "Lettres d'Uclès" will, with their next number, resume their former name of the "Lettres de Vals."

Province of Champagne.—Compte-Rendu de l'Ecole Apostolique d'Amiens, xxviii. année, 1897. In their annual report for 1897, the directors of this well known school of missionaries, lay before its friends and benefactors the account of a very successful year at home and abroad. The greater portion of the little book is devoted to an interesting sketch of the Zambesi Mission, with special reference to the share which the school of Amiens has had in its development. Every year the great services which the apostolic schools are rendering to the Church and the Catholic Missions, become more apparent, as new missionaries after their long years of preparatory studies and training, are sent out to all parts of the world to begin their labors in the Lord's vineyard.

Germany. — *The Centenary of B. Canisius at Valkenburg.* We have just closed the celebration of the third centenary of the anniversary of the death of Blessed Peter Canisius, Apostle of Germany, first German Jesuit and Provincial, and the patron of our Province. Some months ago our Holy

Father, Pope Leo XIII. issued an encyclical to the archbishops and bishops of Germany, exhorting them to celebrate the three hundredth anniversary of his death in a becoming way. The prelates of Germany corresponded to this invitation very heartily, and instituted special celebrations to be held in the various churches. One of our missionaries preached in three different cities octaves in honor of the Blessed. In Cologne especially were his sermons enthusiastically listened to and doubtless did much good. It was in this city that Canisius studied as a young man and began his career as a preacher. To Fribourg, where he spent his last days and lies buried, pilgrimages have been made from many parts of Germany, Holland and Austria.

We too added our mite to the general celebration. Nine days before the date of the anniversary of our Blessed's death, we began a public novena for our community. On the day itself, Dec. 21, we had solemn high Mass in the morning, our chapel having been decorated in splendid style by the theologians. Above the high altar surrounded by flowers and lights, hung the picture of the Blessed. Two scrolls artistically painted bore the inscriptions—"Apostolo Germaniæ," "Cœlestique Patrono." Relics of the Blessed were exposed for veneration, among them being a chasuble, stole and maniple the saint had often worn whilst offering the holy sacrifice of the Mass. On the pillars, in the midst of flags tastefully arranged, could be seen the escutcheons of the various countries and cities in which this truly apostolic man had worked, with marvellous success, for the glory of God. It is no exaggeration to say that Germany, Austria and Switzerland owe their Catholicity in a great measure to the exertions of this intrepid defender of our holy faith. Commissioned by our Lord Himself to save Germany from the pernicious doctrines of the so called Reformers, with pen and by his preaching and teaching, Canisius fought indefatigably for over fifty years against heresy. In order to give an idea against how great difficulties he had to struggle, I will narrate in short the gist of the drama which our philosophers in honor of the feast produced on the stage before the whole community.

The time of action is 1563 and the place Bavaria. The piece contained five acts and lasted a little over two hours. The composition and stage management reflected great credit on FF. Stockmann and Umberg. The first act, which was performed before the palace of Albrecht Duke of Bavaria, introduced the "dramatis personæ" and informed us of the country and the character of the duke. The people urged on by Lutheran ministers were induced to demand from their Sovereign permission to receive holy Communion under two kinds. Duke Albrecht, the son of a firm Catholic, after a youth spent in betting and free living, had just ascended the throne, and on account of his dissipated life the Protestants hoped to win him and his whole people to their side. A Count of Ortenburg, a staunch Lutheran, in presence of the whole assembled court demands the chalice for laymen. Albrecht supported by Canisius at first refuses, but at the threat that his subjects will refuse to pay taxes, if their request be not granted, he hesitates and in order not to dampen

the joy of the present festival he postpones his decision. In the meantime Ortenburg, instigated by a fanatic Lutheran preacher, who cut a sorry figure whenever he appeared, succeeds in persuading his tenants, who are good Catholics, to claim the privilege of communicating under both species. Albrecht yields to their clamors in order to get rid of them.

Canisius leaves the court of the duke and goes from village to village everywhere doing good, now preaching and strengthening the fainthearted to remain steadfast in their faith, now visiting and consoling the sick and afflicted. From one of the latter he hears of a plot against the life of the duke. Pankraz von Freyberg, Courtmarshal to Albrecht, together with Ortenburg had called in the assistance of France and Saxony to aid them to depose the duke and introduce Lutheranism among the people of Bavaria. Being made acquainted with the conspiracy by Canisius the duke takes the field against the invaders. Just as Albrecht's troops are on the point of being overcome a company of farmers, the tenants of Ortenburg, having been won over by Canisius, rush to the rescue and decide the fate of the day. The last act, which was played on the battlefield, contained several touching scenes in which the charity and generosity of Canisius were brought to light. Dying heretics were by his exhortations received into the Church. The most moving scene was the one in which Canisius interceded for Ortenburg, who was condemned by the courtmartial to death for treason. Touched to the heart by the pleadings of Canisius, Ortenburg fell at his feet and abjured solemnly the heresy in which he had been brought up and which had been the cause of his crime. Albrecht pardons him and together with his court swears fidelity to the Catholic Church, after destroying the document he had given Ortenburg, granting the privilege of communicating under both species to laymen. The drama ended with thanks and praise to Canisius for having saved Catholicism in Bavaria.

The principal facts of the drama are historical and can be found in Janssen's "History of the German People." The acting throughout the whole play was excellent. The interest was well kept up and many of the scenes, especially where the farmers appeared, were lively and quite natural. The principal part was acted by an American, Father W. Weis of Mankato. Among the players were four who had been in the United States, three Irishmen and the rest Germans.—*From a scholastic at Valkenburg.*

Tercentenary of the death of Blessed Peter Canisius.—We have just received, too late for the present issue of the WOODSTOCK LETTERS, the advance sheets of no. 3 of the "Exaten Letters," giving detailed accounts of the splendid tercentenary celebrations held throughout the German Empire in honor of Blessed Peter Canisius. It was a grand manifestation of grateful love on the part of German Catholics for their second apostle. In our next number we shall lay before the readers of the W. L. the substance of these accounts which are of interest to the whole Society.—Father Braunsberger's second vol. of "Epistulæ et Acta Beati Petri Canisii" appeared just in time

to be presented to the Holy Father by Cardinal Steinhuber on the feast day itself, Dec. 21, last.

Mittheilungen (*Exaten Letters*) *No.* 2.—We congratulate the editors of the "Exaten Letters" on the success of their enterprise, a success which we had confidently foretold. The second number is more interesting even than the first. It is quite evident that the "Letters" have come to stay. In this number some extracts from letters are printed that are eloquent in expressions of encouragement, joy and gratitude. A Bombay missionary writes: At supper we read the WOODSTOCK LETTERS and I cannot tell you how stimulating is their effect upon me and, I may add, upon many others. Here in India we need such reading more than they do elsewhere, since the enervating climate is apt to choke the spirit of enterprise and initiative, and one is too easily content merely to continue what has been begun. Yet here, more than elsewhere, a certain degree, shall I say, of foolhardiness is necessary, if our work is to make real progress. Hence we hail with joy anything that encourages us to dare and venture.

A New House for the Writers will be opened in Luxemburg by next July. Owing to the large increase in our province—68 this year—our houses are gradually becoming too small, so that Exaten would not be able to accommodate the juniors next year, should the writers remain there. On this account a house for the writers only, capable of containing a library of 100,000 volumes is in course of erection. Father Springer, who is superintending the building, has orders to push on the work, so that by the feast of St. Ignatius he may be able to hand over the keys of the house to Father Provincial.

Georgetown University, A new gift to Astronomy.—Astronomers are once more under obligations to Miss Catherine Wolfe Bruce for aiding the publication of a work to which they are looking forward with anxiety. This work is an "Atlas of Variable Stars," which has been constructed at the Observatory of Georgetown University. It will comprise about 250 charts, the engraving of which is too expensive to be covered by the sale of the Atlas. This fact will not surprise those who know that all the telescopic star-charts, that have hitherto appeared, were published by government support.

The publisher—Mr. F. L. Dames in Berlin—estimates, that the probable sale of the Atlas within the next ten years would be short of the mere printing expenses by the amount of $1750, but for the sake of the scientific value of the work, he would be willing to take the risk of the publication, if the above sum were secured to him after printing. This financial question was a vital one for the utilization of a scientific work of seven years of hard labor. Fortunately Miss Bruce combines the quick appreciation of scientific value with material wealth, and did not hesitate to respond to the first appeal made to her in behalf of this Star Atlas, through the kind mediation of Professor E. C. Pickering, director of the Harvard College Observatory. She gave the required sum, and the Atlas is in the press.

The gift was made some time ago, but was announced the first time at the meeting of astronomers at the Yerkes Observatory, immediately preceding its dedication to the university of Chicago. The name of Miss Bruce and her liberal gift, as announced by Father Hagen, S. J., the director of Georgetown College Observatory, at the close of his lecture on the work he had been prosecuting for the last seven years, awakened a lively applause from the sixty or seventy astronomers present. Professor Pickering then took occasion to say, that his appreciation of the "Atlas of Variable Stars" was best shown by the action he had taken in its behalf, and the appreciation of Miss Bruce of the same was as well shown by her generous gift. He concluded his remarks by saying, that when the Atlas will be out, astronomers will wonder how they had got along without it.—*Father J. Hagen, S. J.*

St. Inigo's.—Father Tynan has been giving a very successful course of lectures at our church on St. George's Island. An account of the lectures appeared in the "Beacon" of which he sends us copies. He writes: "It is well to remember that these talks were begun at the urgent request of the Methodists themselves. The attraction toward the Church has been much marked of late; brought about strange to say by the antics of their own local preacher. I send you these accounts because you know something of the intense bigotry that existed on the Island, and will be glad to know that God's grace has slowly worked a change where nothing else could."

Ireland, Clongowes Union.—The Clongownian. Clongowes College has established what we would call an "Alumni Association." The inaugural banquet took place on the 16th of last November, in the Shellbourne Hotel, Dublin. The "Union" has been extremely fortunate in the distinguished men it brought together. The president is no less a personage than the Right Hon. C. Palles, Lord Chief Baron of the Irish Exchequer. "During the past thirty years," says the Stonyhurst Magazine, "no man on the Irish Bench has commanded, from all parties, such unvariable respect as an absolutely impartial judge; whilst for legal erudition, combined with largeness of view, judicial balance of mind, and variety of experience, he is probably not surpassed by any and equalled by few men on the English Bench." The Lord Chief Baron not only presided at the meeting and banquet, but all along has been the soul of the movement and used all his influence to gather together the old students and organize the Union in the preliminary meetings. He was ably seconded by the Lord Chief Justice O'Brien, and Lord Chancellor Naish. Indeed a college which can count such men as these among her lawyers, and among her medical men Sir Francis Cruise and Surgeon Tobin, in the list of ambassadors, Sir Nicholas O'Conor, and a host of others, may well claim to have equipped her students so as to enable them to secure distinction in the battle of life. The "Clongownian" in a beautifully illustrated number gives the speeches on the occasion with pictures of the distin-

guished alumni, and in its supplement the results in the Government Intermediate Results for the past ten years. These "results" speak the praises of Clongowes even louder than the names of the distinguished alumni. In these years besides winning first place in the middle and first and second places in the junior grade, Clongowes boys carried off no less than ten medals (five gold and five silver), nine composition prizes, seventeen exhibitions, and numerous book prizes. In the last seven years Clongowes has won the first place in all Ireland no less than five times, while during the whole twenty years the Intermediate Act had been in force, no other college, Catholic or Protestant, had held the same position more than twice. From 1887 to 1897 over 50,000 boys have competed in the different grades, while 830 Clongowes boys passed the examination, gaining 3,590 honors in various subjects, with the following distinctions—Gold medals, 29; silver medals, 14; exhibitions, 156; composition prizes, 55; book prizes, 140; £10 prizes and 18 first places in grade 9; second places in grade 9, and in the senior grade 5 first and 5 second places.

A consoling feature of the first meeting of the "Clongowes Union" was the enthusiasm shown for the Society and the college. One of the old students writes us:—

It would indeed be strange if a Clongowes Union should not gain the enthusiastic support of every past student of the college. They are proud to have a share in her history and her triumphs, and a kinship with her generations of famous men. They look to her traditions of nearly eighty-five years service, beginning in the twilight before the dawn of Catholic liberties, when she rose as the most triumphant declaration of the impotence of the penal laws, to assert that Irish faith and learning were ready to blossom forth indestructible again. They follow her progress through all these decades marked by a line of distinguished names which she has given to the country, and they see her from that first day to the present unquestioned in her supremacy, in position, and repute and success,—the "Mater et Caput" of all the schools of Ireland. And regarding her in her complete fulfilment of the wide sphere of her work and her aims to-day, they behold her recognized by all as the best equipped school in the country of any class or creed, pre-eminent in educational methods, in public examination results and in the moulding of men fit to take prominent and honorable part in every line of present day life.

Ireland's dead of the Society in other countries.—The great work of Father Vivier "Vita Functi in S. J.," has enabled the Province of Ireland to send out with its annual catalogue of Ireland for this year a most interesting list of the names of the fathers and brothers of the Society who were born in Ireland, but who died in other provinces from 1814–1894. The list numbers one Bishop—Bishop Michael O'Connor of the Maryland Province—85 fathers, 42 scholastics, 179 coadjutor brothers. In all 307, of whom 240 died in the United States and Canada.

Italy, Jesuit Education.—The hopes aroused in the minds of many enthusiasts during the "making of Italy, have not all been realized. The whole country was to partake of the blessings of the new civilization, and Italy was to assume a position in the world equal to, if not surpassing, that attained by the Roman empire in its palmiest days.

Now, however, an occasional note of disappointment is heard breaking through the choruses of self-laudation still chanted from time to time. One of the most serious expressions of despondency is that which has just been uttered by Prof. Angelo Mosso in treating of the causes of the effeminacy of the Latins, and more particularly of the Italians.

The sociologist, Guglielmo Ferrero, in his "Young Europe," considers this effeminacy as a question of race. Professor Mosso is of the opinion that it is an effect of education. "Reading the pages of Ferrero," says Mosso, "you remain, as it were, intimidated that we are condemned perpetually and without hope of rehabilitation to a physical inferiority and to be the slaves of the Northern peoples." This is indeed a gloomy outlook.

Mosso, on the other hand, believes that, by means of a physical education, well arranged, the Italians may rehabilitate themselves. It is a sad story of physical and moral deficiency that modern Italy shows, as described by those who love her best. It is almost hopeless to think that gymnastics and other physical exercises can effect a cure of such effeminacy, both mental and physical.

Strange to say, it is in a college of the Jesuits, near Turin, that this professor finds the ideal combination of physical and moral training—and the Jesuits have no "legal" existence in the new-created and "redeemed" Italy! "In a large college kept by the Jesuits, in a city a little distant from Turin," writes Mosso, "the organization of games is complete, and the holiday recreation, which is made under the direction of some young Jesuits, is worthy of example." And he adds: "When the Jesuits established free education in France the university saw itself in danger of losing its pupils. The professors went to the King to complain and to ask that he should oblige the Jesuits to have payments from the scholars. King Henry IV. answered them thus: 'I have only one word to say to you: Do better than they and you will beat them.'"

And these are the concluding words of Professor Mosso's article. It is hard lines with the new Italy, whose first principle was the getting rid of Pope and priests, to get back to admiration of the Jesuits!—*Roman Correspondent of the Baltimore Sun.*

Jamaica.—Rev. Father Provincial left New York to visit our Mission of Jamaica on the 12th of February. He returned on March 15th. He found our fathers all in good health, but Bishop Gordon, we regret to learn, is far from well.

Madagascar.—In spite of the enmity and misrepresentations of Protestant ministers, the work of conversion in Madagascar is going on without interruption. Whole villages and districts together ask to be received into the Church. The small number of the missionaries, and their limited resources, alone retard the progress of Catholicity on the island. The following comparison between the state of the mission of Northern Madagascar in 1893, and its present state, will show what has been done during the past few years. In 1893 there were at most 35,000 baptized Catholics in the mission, with about 97,000 catechumens. There were 641 native school teachers, in charge of 17,338 pupils. At present there are 1113 missionary stations, 61,494 baptized Catholics, 258,956 catechumens, 2239 teachers with 147,590 pupils.

Mangalore, St. Aloysius College.—From the annual report we learn that the number of students for the first term of 1897 was 509, and for the second term 479. These numbers are not only "unprecedented but also unexpected." This numerical strength is due partly to the large number of Hindu students who sought admission into the Junior F. A. Class. Ours in America should feel a special interest in this college as three from this country are connected with it,—Father Müller of this province, who has built and has charge of the leper hospital, Father John Moore of California, who is "Lect. ling. angl.," and Father Maurice Sullivan of Missouri, who though he is at present making his tertianship at Chota Nagpore, is destined for this college.

We have received the first number of the "Mangalore Magazine" issued by St. Aloysius College, Mangalore. This magazine is published in the interests of the college, its graduates and undergraduates, and incidentally in those of the City of Mangalore and South Canara. It is to be issued quarterly. Two articles will especially interest Ours in this country,—the "Sketch of the Life of Father Joseph Wiley," the founder of St. Aloysius College, and "the oldest and most experienced member of the Bombay Mission," and "Our Mangalore Sanctuary," which has been copied into the January number of the "Letters and Notices."

Missouri Province.—On the 8th of February Rev. Father Provincial left St. Louis for a visitation of the Mission of British Honduras. This work occupied him for nearly four weeks. During his stay there he relieved Father W. Wallace of the duties of Director of the College of St. John Berchmans in Belize, on account of the father's poor health, and replaced him by the appointment of Father Joseph Meuffels, who with Father M. Cornely had been sent to the mission a few weeks before. The college is in a very flourishing condition, not only in point of attendance but also in the proficiency of the students; its merit is recognized by the commendation and patronage accorded to it by the Catholics and the non-Catholics of Belize alike. Father Wallace, accompanied by Father H. Wolters, who also had for some time back been indisposed, returned to St. Louis in the first week of March.

St. Louis University, Scholasticate. — In the beginning of March, Father W. Poland was appointed professor of ethics in place of Father James J. Conway, to enable the latter to recuperate after an attack of illness.—On the 14th of February disputations were held, as follows: in psychology, Mr. B. Obeling, defender, Messrs. J. Lyons and J. McNichols, objectors; in cosmology, Mr. J. Hugh, defender, Messrs. J. O'Callaghan and J. Murray, objectors; in logic, Mr. H. Roehrig, defender, Messrs. F. Ruppert and C. Garde, objectors; Mr. C. Wolking, assisted by Mr. J. C. Daly, lectured on carbon and its oxides.

Omaha.—Our new medical college was opened by a public reception, given in it to its builder and donor Mr. John A. Creighton, by the faculty of the college and all the friends of the institution. It was a brilliant affair, in which all the elite of Omaha took part. This took place on the last Tuesday of September. On the night of the following day, the opening exercises of the course filled its beautiful auditorium with an appreciative audience of gentlemen only, who listened to some very appropriate discourses. There are now eighty students in attendance at this medical college.

New Orleans Mission, A Residence at Key West.—Key West with its churches, residence and schools now belongs to the Society. It came into our possession in virtue of a condition expressly laid down when our fathers consented to take charge of the missions of Southern Florida. Father Faget left Tampa for that place on March 7, to assist Father Friend who has been there for the last three weeks. A full account of this new mission has been promised for our next number.—Father Palacio, the Rector of our College in Havana, just at the time this matter was being transacted, came to Tampa and Key West to attend to certain affairs regarding his own province. At his earnest request Father Power consented to accompany him from Key West to Havana, a distance of some eighty or ninety miles. At both places he visited several times the wounded sailors belonging to the "Maine," who all gave ample proof in the midst of the most cruel suffering that bravery can be as well displayed upon a sick-bed as on the field of battle. He says that he was singularly edified by their good dispositions.

College of the Immaculate Conception. Reception to the new Archbishop of New Orleans.—The reception tendered to His Grace Archbishop Chapelle on the evening of February 14, by the alumni of the college of the Immaculate Conception, proved a successful and brilliant event. The college library hall had been appropriately fitted out and decorated for the purpose. Besides a large number of the local clergy, several hundred alumni were present, among them some of the foremost professional and business men of the city. Addresses of welcome were made by Judge White of the United States Supreme Court, Hon. T. J. Semmes, president of the alumni association, Father Semple, Rector of the college, and others. Selections of instrumental and

vocal music gave a pleasing variety to the program of exercises. The Archbishop in his response, feelingly expressed his friendship and devotion to the Society. We subjoin a few brief extracts from his address relative to the Society:—

I thank you, gentlemen, for having gathered here to-night; and I thank the reverend Jesuit fathers for having so kindly arranged this reception. When Rev. Father Semple invited me, I told him I would gladly accept an invitation from the Jesuit fathers, because I suppose you all know that Latin saying "Societatem Jesu, semper primo habeo, et habebo." It is not necessary to give a reason for veneration and affection towards the Society of Jesus. From a natural point of view, I consider them as a body, to be the most thoroughly cultivated body of men in existence, intellectually and morally, and from a supernatural point of view, they have done within the last four hundred years a wondrous work. They have obtained such marvellous results that when we read history we are at a loss which to admire more their wonderful work, or the admirable labor of the first apostle among men. If you take down the criterion given by our Lord to know whether a thing be good or bad, surely the Society of Jesus has been in the midst of humanity the greatest blessing with which the heavenly Father has blessed the earth. "By their fruits ye shall know them." Judged by that criterion, the Jesuits whether occupying the post of honor and power; whether as teachers or as missionaries to the farthest shores of the world, have a record for zeal and learning, and for excellent results. Consider the work they have done here in New Orleans. Here you are gathered five or six hundred of you, and if you were to scrutinize your life, I have no doubt that many of you, perhaps, will be inclined to acknowledge that what is best in your head and heart, and in your past work you owe it to the enlightened zeal of your Jesuit teachers. And so, dear and reverend fathers, as you have obtained such magnificent results as the fruits of your labors so plentiful and goodly, I have no doubt that, as Justice White has so truly said to-night, as your past work has been so good, it is but a promise and a prophecy of the good things to come.

Augusta, Ga.—The corner-stone of what will be, when completed, one of the most beautiful churches in the South, was laid on February 20, by His Lordship Bishop Becker of Savannah. Father Brislan, Rector of St. Stanislaus Novitiate, Macon, preached the sermon of the occasion, in presence of a very large concourse of people. Father Butler has been placed in charge of the erection of the new church. He is highly gratified at the generous support received so far from the Catholics of Augusta, and expects to have the church ready for divine service at the beginning of the new century.

During the session just closed of the New Orleans Catholic Winter School, Father Albert Biever gave three illustrated lectures on the following subjects: 1) Chemistry; its history and development. 2) Sources of light. 3) Insect world; the wonders of the bee-hive.

***New York,** Month's Mind for the seamen who perished on the U. S. B. S. "Maine."*—It is consoling to know that nearly 200 of the seamen who perished on the "Maine" were associates of the League, and that all except three or four practised the second degree. It seemed appropriate that notice should be taken of this and accordingly a solemn requiem Mass, under the auspices of the Apostleship of Prayer, was sung at our church of St. Francis Xavier on the day of the Month's Mind. Father Reany, U. S. Naval Chaplain, was the celebrant, and Archbishop Corrigan gave the absolution, Father Wynne preached the sermon. It was one of the unique ceremonies of the church. Army and navy officers were present in number, and about eighty marines with sailors and three of the "Maine" survivors. Besides Abp. Corrigan, Bishop McDonnell and Mgr. Mooney were present with from 30 to 40 priests in the sanctuary and about 10 in the congregation. The church was filled, and the music was most appropriate.

Father Ramière, it is known, was once destined for the American Mission of New Orleans, which at that time formed a part of his province of Lyons. That he might learn the language he would have to use in this Mission, he spent four years in England in teaching and in the ministry (Vide L'Apostolat de la Prière, 7me édition p. xx). Why Father Ramière did not come to this country is not so well known. It is, therefore, believed that the facts given in the following letter from Father L. Eugene Nicolet, who is now engaged in mission work in England, will be new to most of our readers.

St. John's, Wigan, England,
March 10, 1898.

Rev. and Dear Father, P. C.

Yesterday (March 10). I went to Preston and at St. Wilfrid's I was surprised to meet Father James Maguire, who has spent six years in our mission, from 1847–1853. No doubt he is mentioned in the article of Father Gache on Baton Rouge,[1] as he was one of the first to teach there. I asked him what brought him to Louisiana; he told me the following which is not generally known. Father Ramière was teaching philosophy at Stonyhurst when he received an order from his Provincial to start for the Mission of New Orleans. This order would not have troubled him, had he not found out that in spite of desperate efforts, he was unable to learn English so as to speak it fluently and well enough to preach and teach. Walking in the yard he met Mr. James Maguire, who was then prefect of the boys. He spoke to him of his perplexity, when young Maguire immediately offered himself to take his place and start for New Orleans. "Are you in earnest?" said Father Ramière. "Yes indeed," was the reply. The provincials of Lyons and England were notified and to their satisfaction Father Ramière remained at Stonyhurst and Mr. Maguire set out for the new world. Father Ramière might never have

[1] See this number page 3.

founded the Messenger of the Sacred Heart had not God inspired Father Maguire with a generous heart to depart in his stead for America.

Rome.—The Collegium Græco-Ruthenum which for a number of years has been in charge of our fathers, was by a decree of Leo XIII., of last December, divided. We retain the Ruthenian, while the Benedictines have the Greek College which is now called "Græco-Athanasianum."

Cardinal Mazzella has been appointed Prefect of the Congregation of Rites; Cardinal Satolli takes his place as Prefect of the Congregation of Studies.

Spain, New Provincials.—The Provincials of the three Spanish Provinces have been all recently changed. Father Zamoza, formerly Superior of the Mission of Colombia and last year acting Rector of Oña, is Provincial of Castile. Father Abad, the former Provincial is now Rector of Oña. Father Vigo, for the past six years Provincial of Aragon, has been made Provincial of Toledo, and Father Adroer, lately Rector of the novitiate of Veruela, is now Provincial of Aragon. Father Granero, for the past seven years Provincial of Toledo, is now Rector of the new novitiate and House of Studies at Granada.

Bilbao, The College of Higher Studies.—This college, or university as it would be called in your university country, is going along very well. We have this year 180 boarders, which is 12 more than last year, and 108 day scholars, over 30 more than last year. Religious instruction constitutes a leading part of the course and solid piety abounds. We have established among the students—many of whom are bearded men—the Apostleship of Prayer, the Conference of S. Vincent of Paul, and the Sodality of the Blessed Virgin. The brightest young men of the sodality belong to the academy, which is a kind of debating society, with much literary work added to it.

All the students are obliged to assist daily at Mass, and in no case is this Mass for the students omitted. Every Sunday, besides the ordinary Mass—which is on week days at half-past six and on Sunday and holydays of obligation at seven—they hear another Mass at nine, during which time the student's choir, which is very good, sings hymns. As in all our colleges confession is of obligation, once a month for all, whether boarders or day scholars, and for the sodality of the Sacred Heart on the first Friday or Sunday; but even on the ordinary Sundays a good many students go voluntarily to confession and Communion. Every day some one of the students reads at the beginning of the Mass a meditation according to the direction of the Spiritual Father. In the evening they have rosary and spiritual reading for half an hour and before bed examen and night prayers.

Weekly and monthly disputations and repetitions take place in all the classes of law and philosophy; and several solemn public literary and juridical

acts take place during the year, the subjects for the composition either in verse and prose having been given to the students.

The boarders are divided into four divisions. Each has its own refectory, its own yard with hand-ball alley, and a large recreation hall with billiard tables, various games as draughts, chess, dominos and the like. There is a very good and large room for drawing and some ninety students take lessons there at different times; many also take instruction on the piano, violin, etc.; and there are two mandolin and guitar clubs—they are called "estudiantinas,"—a quartette, and a good glee club.

The boys of the different divisions are not allowed to speak to one another without special permission and they never go out without a prefect or some one as companion.

We have 28 fathers, 3 scholastics and 17 brothers in our community.—*From Father C. Varona, S. J.*

Syria, Beyrouth.—St. Joseph's University is leaving no means untried to extend the sphere of its civilizing and christianizing influence in the East. In addition to the weekly newspaper, "El Bachir," which is widely circulated, a review, called "El Maschrik"—the Orient—was started last January. It is to treat religious, literary, scientific, historical and kindred subjects, somewhat on the plan of the "Etudes" and the "Stimmen." It is published in Arabic, contributions in various languages being received and translated. Though the review is directed by our fathers, articles written by externs are also admitted. Religion and the higher sciences, it is hoped, will alike be benefited by the new publication.—A few months ago, the fathers were informed that the Turkish Government would not in future recognize the French medical diplomas conferred by the university. It was a serious step, which, if adhered to, would mean the destruction of the flourishing medical school connected with the university. The French ambassador at Constantinople lost no time in endeavoring to have the order rescinded, but until very recently no conclusion had been reached, and negotiations were still pending.

Homs.—The following details concerning the labors of our Syrian missionaries at Homs are taken from a letter of Father Dupoux, superior of the residence, to Father W. Bartlett a secular priest of Baltimore. Homs is a manufacturing city of Syria 26 miles northeast of Damascus. It has a population of 30,000, and is the seat of an active trade with Tripoli. We have a residence there with four fathers and three brothers. Father Dupoux writes:

"Though we are living here in the midst of Mussulmans, we have not yet made any direct attempt to convert them. Our efforts have been confined to the Catholics of the different rites, and to the Greek schismatics, large numbers of whom are to be found in the neighboring localities. Many of them have already been brought back to the Church, in spite of the violent opposition of their sect, and of the obstacles put in their way by the Russian and

local governments. These happy results have brought about the creation of the new Greek-Melchite bishopric of Tripoli, which, however, relies chiefly on us for the support of its schools, churches, pastors and flock. In consequence we are obliged to neglect other sections of our mission, which stand no less in need of our assistance. To the east of Homs there is a large population of Jacobites, or Syrian schismatics, who have preserved with the heresy of Eutyches, the old customs and costumes of Syria, and the Syrian tongue, which is their liturgical language. These poor people are very much neglected and could easily be brought back to the true fold, if we had the means of assisting them efficaciously. Churches and schools should be built in the principal centres, and learned and zealous priests of the Syrian rite should be sent in their midst to instruct and direct them. At Homs itself, Monsignor Abdallah—a Jacobite bishop recently converted—has already gathered around him a small congregation of Catholics of the Syrian rite. A chapel has been fitted out for their use in one of our schools. The heretics and schismatics, aided by almost unlimited resources, are making every effort to spread their errors and combat our influence. Their schools are numerous and well attended, whilst ours are entirely inadequate, and accommodate only a small portion of the children. A small boarding-school for boys, and another for girls, would be the very best means of promoting Catholicity at Homs, and in its neighborhood. But with the exception of our good will, everything is wanting. For some years we have kept in the town of Homs a dispensary, where infidels and schismatics receive medical treatment and remedies free of charge. It has proved an excellent advertisement for the Christian and Catholic name. To give it still greater power for good, we would like to transform it into a small hospital, and entrust it to some congregation of sisters especially devoted to such work. But here again our poverty renders us utterly helpless."

Worcester, Mass., Holy Cross College.—*The League of the Sacred Heart.* The number of promoters of the League of the Sacred Heart is twenty-one, the membership 315. Daily Communion of Reparation has become the rule among the students. The promoters look after this part of the devotion and report progress not only at the monthly council meeting but also in between times. The first Friday Communion is an established custom now among the boys—few if any remain away from the Holy Table on that day—and most of the lads go again to holy Communion on the third Sunday of the month. The intention sheets are kept filled and a number of very special intentions are put into the "Intention Box." Some of them are very edifying indeed. The decorations of the shrine by classes on each first Friday are becoming more and more elaborate and for this the classes vie with one another in trying to get the best that can be bought. Just prior to the Christ-

mas holidays one class purchased evergreen and wreaths in large quantities in order to give a Christmas look to the shrine. On the first Friday of January beautiful flowers were set in this frame of green and helped to make a pretty effect. In the evening of these first Fridays a few remarks are made, the Act of Reparation is recited, League Hymns are sung, and Benediction of the Most Blessed Sacrament closes the day.

New Chapel.—A beautiful and truly devotional, new domestic chapel and commodious sacristy have been recently fitted up for the use of the community.—*From Father C. C. Jones.*

Home News.—*The Theologians' Academy* met on December 1 and January 26. At the December meeting Mr. F. Connell read an essay on "The Value of the Proof from the Fathers." Mr. Buel and Mr. Shealy opened the discussion. At the January meeting Mr. H. Goller read a paper on "St. Augustine the Champion of Grace." Mr. Taelman and Mr. McNiff objected.

The Philosophers' Academy have held meetings regularly each month. At the December meeting Mr. H. W. McLoughlin read a paper on "Creation;" the discussion was opened by Mr. Carlin and Mr. Linnehan. The January meeting was devoted to the reading of the Constitution in its new form. The February meeting was a gala night for the Academy; Rev. Father Rector, Father Minister, the Prefect of Studies, the Spiritual Father and Father Barrett were present; they expressed themselves afterwards as being exceedingly pleased with the successful work the Academy is doing; the essayist was Mr. R. H. Tierney; the subject of the essay "Miracles;" Mr. Reynolds and Mr. Farrell were the appointed objectors. At the March meeting the paper read was "Certitude;" Mr. J. A. Cotter was the essayist; Mr. McCaffrey and Mr. Conniff started the discussion; the impromptu speaking was of no mean order and it helped to make the meeting one of the most enjoyable we have yet had.

The Library is indebted to Father Scully, Superior of St. Joseph's Residence, Philadelphia for the following books :—Perrone, Præl. Theol. 8 vols.; Bellarmin, Demonstration Victorieuse de la Foi Catholique 3 vols.; Collet., Institut. Theol. Schol. et Moralis; Musson, Lectiones Theol., Tractatus de Virtutibus, Institut. Theol. Avertissement de la Constitution "Unigenitus," Cappelli et Amyraldi, Theses Theol., Sanctarelli, S. J., De Hæresi, etc.; Institut. Theol.; Compend. Theol.

Autumn Disputations.—November 23 and 24, 1897. *Ex Tractatu De Gratia Christi*, Mr. Mattern, defender; Mr. Schuler and Mr. Shealy, objectors. *De Sacramentis In Genere*, Mr. B. Otten, defender; Mr. Taelman and Mr. Stritch, objectors. *Ex Scriptura Sacra*, "The Original Hebrew of Ecclesiasticus, xxxix. 15–xlix. 11.," essayist, Father T. J. Conners. *Ex Ethica*, Mr. Linnehan, defender; Mr. Moakley and Mr. McDermott, objectors. *Ex Cosmologia*,

Mr. C. Lyons, defender; Mr. McGuire and Mr. H. Lyons, objectors. *Mechanics*, "The Theory and the Practice of Projectiles," Mr. Farrell.

Winter Disputations.—February 18 and 19, 1898. *De Gratia Christi*, Mr. Heitkamp, defender; Mr. F. Connell and Mr. Scott, objectors. *Ex Tractatu De Sacramentis*, Mr. Finn, defender; Mr. O'Gorman and Mr. Schimpf, objectors. *Ex Scriptura Sacra*, "The Early Religion of Israel," Mr. E. Mattern. *Ex Jure Canonico*, "May Clergymen invest in stock companies?" essayist, Mr. T. Shealy. *Ex Cosmologia*, Mr. Geale, defender; Mr. Lane and Mr. Brooks, objectors. *Ex Logica*, Mr. McNeal, defender; Mr. McCaffrey and Mr. Devlin, objectors. *Physics*, "The Atmosphere and its Relation to the Barometer," lecturer, Mr. H. McLoughlin; experimenter, Mr. Farrell.

Ireland, Mungret College and its Annual.— By an oversight we neglected to acknowledge in its proper place the reception of the beautifully illustrated "Annual," which was kindly sent us from this college. Our readers will easily call to mind how much the different provinces of our country are indebted to Mungret for subjects and the excellent work this apostolic school is doing. We are rejoiced to hear from it and we extend a cordial welcome to the "Mungret Annual." In it we read with interest the proud record of this young college. She has achieved much within the sixteen years from her foundation,—which in the light of the prophecy she proudly inherits, we may call her new birth. Truly "Mungret lives again in Erin, and the old lives in the new."

"The "Annual" bids fair to grow up with her vigorous life and is already a worthy exponent of her literary excellence and apostolic spirit.

Leo XIII. and the English Province.—Just as we go to press we learn, that on March 10 Very Rev. Father Gerard, Provincial of England had an audience of the Holy Father along with the Mexican pilgrims. The Holy Father was carried round the circle, and addressed a few words to each of the pilgrims. When he came to Father Gerard, who told him that he was the Provincial of the English Province of the Society of Jesus, and asked for the blessing of His Holiness for the English Province, the Holy Father (we quote the Father Provincial's words) "clasped my hand most warmly, and told me that with all his heart he blessed the English Province, and all and each of its members, that he fully appreciated their work and labors, and that they did great things for the faith in combating error and dissipating prejudice. There was no one in the room," Father Gerard adds, "who had so gracious an audience. Very Rev. Father General was extremely pleased, and considered that the incident was a quite unusual sign of favor."

The Society in 1897.—Below will be found two tables giving the number and augmentum of each province as found in the catalogues issued "ineunte 1898." The augmentum is 284 which is 68 greater than the augmentum for 1896. Thus the year 1897 has been a prosperous one for the Society, as it has been surpassed in the increase only twice for the last fourteen years. This was in 1892, when the augmentum was 301—the largest we know of—and in

CONSPECTUS SOCIETATIS JESU UNIVERSÆ

INEUNTE ANNO 1898.

ASSISTENTLÆ	PROVINCLÆ	SAC.	SCH.	COAD.	UNIV.	AUG.	UNIV.	AUG. Assist.
ITALIÆ	Romana	208	87	111	406	6	1914	15
	Neapolitana	136	89	83	308	—1		
	Sicula	104	93	69	266	1		
	Taurinensis	182	235	146	563	4		
	Veneta	193	90	88	371	5		
GERMANIÆ	Austriaco-Hungarica	323	164	239	726	—4	4069	99
	Belgica	443	419	214	1076	26		
	Galiciana	175	125	133	433	—5		
	Germaniæ	545	384	402	1331	68		
	Neerlandica	235	142	126	503	14		
GALLIÆ	Campaniæ	326	144	119	589	7	3063	25
	Franciæ	516	216	224	956	18		
	Lugdunensis	433	168	220	821	—2		
	Tolosana	387	162	148	697	2		
HISPANIÆ	Aragoniæ	385	313	367	1065	22	3175	97
	Castellana	362	385	333	1080	44		
	Lusitana	104	99	74	277	5		
	Mexicana	56	95	49	200	19		
	Toletana	171	215	167	553	7		
ANGLIÆ	Angliæ	303	233	121	657	11	2539	48
	Hiberniæ	152	115	43	310	3		
	Maryland. Neo-Ebor.	238	209	154	601	7		
	Missourianæ	175	194	108	477	19		
	Missio Canadensis	104	87	73	264	7		
	Missio Neo-Aurelian.	71	106	53	230	1		
	Ineunte anno 1898	6327	4569	3864	14760	284	14760	284
	Ineunte anno 1897	6171	4471	3834	14476	216	14476	
	Augmentum	156	98	30	284	68	284	

1895, when it was 291. The number of those dying during the year was 228, the number entering 745, the number leaving 745 — (227 + 284) was 234 of whom 119 were novices. Once again Father Terrien's conclusion from the older catalogues is verified,—the number of leaving during the year about equals the number of dying. The last catalogue, that of Sicily, arrived only on March 22.

There is a mistake in the catalogue of the province of Castile in giving the "Numerus Sociorum," which it is well to correct in order that it may not be copied into the catalogues of next year in the "Conspectus Universæ Societatis." At Oña there were 32 coadjutors, not 37, as given in the Numerus Sociorum. The total for the province—1080—is correct, but the total for the coadjutors should be 339 instead of 344.

The number Entering and Leaving the Society in 1897.

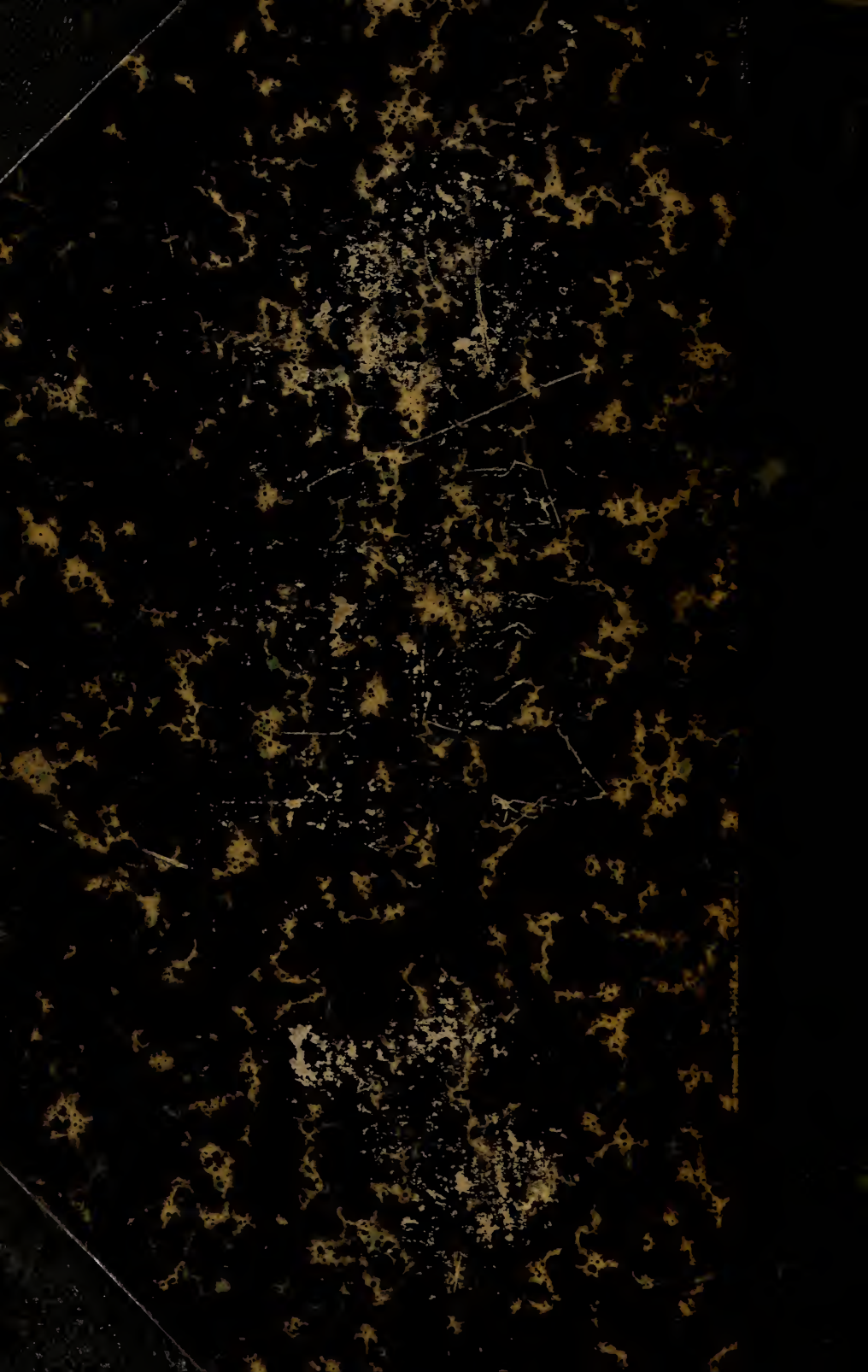
PROVINCE	No. ENTERING	No. DEAD	AUGMENT.	No. LEAV'G	No. LEAVING AS NOV.
Rome	20	10	6	4	4
Naples	14	9	−1	6	2
Sicily	18	4	1	13	6
Turin	24	9	4	11	2
Venice	14	5	5	4	0
Austria	24	8	−4	20	8
Belgium	50	16	26	8	5
Galicia	10	2	−5	13	4
Germany	99	20	68	11	7
Holland	25	7	14	4	2
Champagne	21	7	7	7	5
France	36	11	18	7	5
Lyons	28	18	−2	12	9
Toulouse	29	17	2	10	4
Aragon	59	19	22	18	13
Castile	65	4	44	17	8
Portugal	20	8	5	7	5
Mexico	24	3	19	2	0
Toledo	29	6	7	16	8
England	33	10	11	12	4
Ireland	20	4	3	13	8
Maryland-N. Y.	24	14	7	3	2
Missouri	33	6	19	8	4
Canada	18	7	7	4	2
N. Orleans	8	3	1	4	2
	745	227	284	234	119

OFFICE OF THE LETTERS.

Our next number will appear in June. To ensure their insertion articles should be sent to us before the middle of May and *Varia* before the 1st of June.

The present number is not sent to those of our European houses which have not sent their province catalogue or notified us that they wish still to receive the LETTERS.

Ministeria Spiritualia Prov. Maryland. Neo-Eboracensis, a die 1ª Jul. 1896 ad diem 1ᵃᵐ Jul. 1897

DOMICILIA	*Baptizati*	*Haeret. Convers.*	*Confess. partic.*	*Confess. gen.*	*Commun. extra T.*	*Commun. in T.*	*Matrim. benedic.*	*Matrim. revalid.*	*Extrem. Unction.*	*Catecheses*	*Parati ad 1ᵃᵐ Com.*	*Parati ad Confirm.*	*Exhortationes*	*Conciones*	*Exerc. Spir. Sacerd.*	*Exerc. Spir. Relig.*	*Exerc. Spir. Stud.*	*Exerc. Spir. priv.*	*Mission. (quot hebd.)*	*Novenæ*	*Tridua*	*Visit. Hospit.*	*Visit. Carcer.*	*Visit. Infirm.*	*Sodalitates*	*Sodales*	*Fœtus SS. Cordis*	*Pueri in schol. paroch.*	*Puell. in schol. paroch.*	*Schol. Domin.*
BALTIMORE	73	43	53188	4225	6223	46800	28	3	40	212	67	203	78	175	...	10	2	1	1	7	6	454	387	757	4	643	5675	.....	.....	483
BOHEMIA	5	.....	1200	.....	.....	300	1	.....	3	45	2	.....	.....	58	...	.....	...	.....	.....	...	...	.....	.....	15	.....	.....	.....	.....	.....	20
BOSTON COLLEGE ...	77	47	78804	2021	33091	71400	1	.....	209	60	257	273	177	127	...	7	3	1	2	5	4	210	.....	485	6	460	11000	.....	.....	1300
" St. Mary's	156	18	81497	3500	9051	50000	64	5	265	50	139	266	215	468	...	.....	...	.....	2	...	1	325	22	340	7	2850	4000	300	310	414
" Holy Trinity	202	12	27166	603	196	21000	53	.....	98	696	94	.....	188	62	...	.....	...	.....	2	...	...	140	.....	517	4	2170	.....	260	300	400
CONEWAGO	102	3	23000	30	80	27082	20	.....	60	70	.....	.....	1	260	...	.....	...	.....	.....	...	1	.....	.....	40	4	840	1185	200	215	.....
FORDHAM	.....	2	4864	.....	3000	.....	.....	.....	4	40	20	20	26	134	4	4	...	.....	.....	...	1	.....	.....	.....	3	83	.....	.....	.....	.....
FREDERICK	83	32	50742	4996	115	8540	11	9	53	296	290	587	91	247	4	3	...	.....	.....	...	...	88	51	236	2	150	750	25	22	250
GEORGETOWN COLLEGE	14	5	22905	308	22627	5200	4	2	9	111	7	17	16	193	...	13	2	2	.. ...	...	4	17	.....	12	2	116	277	.....	.....	28
" Holy Trinity	107	7	14000	200	386	15600	15	.....	65	200	175	252	1	80	...	5	2	.....	1	1	1	45	.....	400	2	260	1400	65	100	600
JAMAICA MISSION	1102	409	40175	1283	10646	19550	79	14	438	1166	744	793	474	787	...	4	...	.....	6	2	2	372	381	875	13	1426	3590	815	897	1364
JERSEY CITY	304	20	75198	2567	4078	44150	53	3	180	248	200	196	366	236	...	3	...	.....	4	...	6	20	.....	1061	5	2000	8000	497	493	1000
LEONARDTOWN	317	13	12591	130	326	12721	56	6	103	182	141	.....	.....	230	...	.....	1	.....	.....	3	...	20	2	214	3	390	1310	.....	.....	310
MANRESA	.....	.....	450	100	.....	.....	.....	.....	.....	.....	.....	.....	24	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
MISSIONARIES*	251	251	151900	75900	.....	.....	17	78	.....	324	1200	2167	1548	790	7	11	...	.....	86	...	3	.....	.....	.....	.....	.....	.....	.....	.....	.....
NEW YORK, St. Francis Xavier's	752	162	165142	8252	20491	207328	72	15	2021	262	354	571	473	1138	7	19	21	3	5	3	26	1800	151	1700	9	3618	47000	494	454	250
" St. Ignatius Loyola's	253	35	76000	2000	8448	53000	104	6	1208	245	176	330	260	120	1	6	3	.....	.....	3	2	68	.....	3285	8	2245	16000	278	302	795
" B.V.M. Lauretanæ	904	.....	12000	620	210	12500	139	.....	117	130	132	118	150	60	...	2	...	1	.....	3	2	40	.....	342	4	310	.....	347	359	350
PHILADELPHIA, Gesù	298	37	112642	850	6739	101000	45	.....	136	336	149	404	271	300	1	15	3	.....	1	4	2	488	187	911	6	1317	45000	315	325	1100
" St. Joseph's	144	43	55597	3600	393	23763	27	15	65	180	252	280	175	52	3	3	2	.....	.....	3	4	30	.....	419	3	1270	24000	192	204	250
PROVIDENCE	205	4	31650	2100	480	36500	74	2	197	247	133	.....	249	97	...	.....	...	.....	1	...	1	72	.....	1563	4	825	3500	283	365	985
ST. INIGO'S	119	17	8400	534	440	8092	21	3	104	292	96	.....	56	109	...	.....	...	.....	1	2	1	.....	.....	60	3	220	938	25	35	340
ST. THOMAS'S	196	8	9150	480	450	6500	34	.....	55	400	50	299	130	72	...	.....	...	.....	.....	1	...	.....	10	412	3	280	1085	.....	.....	570
TROY	214	5	52578	825	200	50000	50	.....	179	65	162	236	215	40	...	.....	...	.....	.....	...	2	.....	.....	700	4	2200	10322	603	528	600
WASHINGTON	284	17	61712	835	3065	59300	37	.....	236	105	125	350	7	195	...	3	1	.....	4	...	3	.....	.....	485	2	1552	7500	200	500	600
WHITEMARSH	88	9	5090	16	31	5550	11	.....	18	216	30	71	.....	179	...	.....	...	.....	6	...	...	.....	.....	33	.....	.....	750	40	60	220
WOODSTOCK	45	9	5795	470	1108	16250	4	.....	71	100	5	.....	75	136	...	15	...	.....	.....	...	...	38	30	28	2	160	.....	.....	.....	93
WORCESTER	3	1	12170	151	.....	6865	.....	.....	6	125	5	3	27	89	...	2	...	.....	.....	3	2	.....	3	.....	2	136	331	.....	.....	.....
SUMMA	6298	1209	1245606	116596	131874	908991	1020	161	5940	6403	5005	7436	5293	6435	27	125	40	8	122	40	74	4227	1224	14890	105	25521	193613	4966	5469	12322

* Also 30 Missions to children.